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Dissertation

CAREER CHANGE AND CONTINUITY: SOME SOCIAL AND ORIENTATIVE CORRELATES AMONG ACTIVE AND TERMINATED METHODIST MISSIONARIES, 1946-1967

by

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Hunter P. Mabry

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CHAPTER I

INTRODUCTION

1. Statement of the Problem

The problem of this study is to locate factors associated with career change and continuity among active and terminated Methodist missionaries who entered regular overseas service during the 1946-1961 period.

The Methodist Church, prior to its 1968 merger with the Evangelical United Brethren Church to form The United Methodist Church, reported that increasing numbers of its missionaries were leaving active service.[1] A recent report of this denomination, covering the period of 1953 through 1967, indicates that during this period 733 persons withdrew from regular missionary service and entered other occupations.[2] This figure refers only to persons making an occupational change; it does not include persons going on regular retirement, leaves of absence or termination of special terms of service.

The primary focal point of this study is to determine whether the persons who withdrew from missionary service differ significantly from those who have continued in missionary service. It appears that significant findings would (1) contribute to the growing body of knowledge on career change in church-related vocations and (2) provide useful information and guidance for mission board administrators and personnel men in the recruitment, selection, training and appointment of new missionaries and in the formulation of policy regarding institutional administration.

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[1] James M. Wall (ed.), "Missionary Dropouts Pose Problems of Strategy," Christian Advocate, XI, No. 3 (February 9, 1967), 24.

[2] Board of Missions of The Methodist Church, Annual Report 1967 (New York: Board of Missions of The Methodist Church, 1968), pp. 160-164.

This study is primarily a sociological investigation, guided in part by the structural-functional orientation of Talcott Parsons and Robert K. Merton, the field theory of Kurt Lewin and J. Milton Yinger, and the modern systems theory advanced by Walter Buckley. A discussion of the theoretical bases of this study will be presented in Chapter Two.

2. Definitions

Several terms and concepts will be used in this study with specialized meaning. The major ones are listed below, with a definition indicating the particular meaning implied in this investigation.

"The Methodist Church" will be used to refer to all local churches, conferences, boards and agencies which, because of their connectional relationship, comprised the religious organization incorporated under the name "The Methodist Church." Although "The Methodist Church" merged with the Evangelical United Brethren Church in 1968 to form The United Methodist Church, it will be noted later that this study is limited to the status of respondents as of December 31, 1967. Therefore, all "Methodist" institutional references refer to "The Methodist Church," not to its successor, The United Methodist Church.

"The Board of Missions" will be used in reference to the agency of The Methodist Church which had responsibility for the implementation and maintenance of the overseas mission program of this church and which was known as the World Division of the Board of Missions of The Methodist Church.

The term "active missionary" will be used to designate persons under the employment of the Methodist Board of Missions as regular missionaries and who were in active relationship in overseas service or on furlough as of December 31, 1967.

"Terminated missionary" will be used in reference to a person with regular overseas missionary experience as a Methodist who had made a clear decision to change to another occupation and who was no longer an active missionary as of December 31, 1967. Missionaries who were on leaves of absence as of December 31, 1967, are not included in this study. Wherever the term "former missionary" is used it will have the same meaning as "terminated missionary."

The term "regular missionary" will refer to the classification used by the Board of Missions to designate persons who have been commissioned as missionaries in recognition of their commitment to the church's mission and to their intention to make this mission their life vocation. The other classifications used by the Board of Missions were "Special-term missionaries" and "Missionaries under special appointment." Both of these latter classifications referred to persons accepted only for limited periods of service.[1] This study focuses exclusively upon the

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[1] Board of Missions of The Methodist Church, Manual for Work Overseas (New York: Board of Missions of The Methodist Church, 1966), p. 12.

"regular missionary" for whom, presumably, the initial intent was that his overseas service would be a life's vocation or would at a minimum comprise a major portion of his active vocational life.

The term "career change" will be used in this study to denote a shift in occupational status from active to terminated missionary. Persons who had, as of December 31, 1967, discontinued an active relationship with the Board of Missions as regular overseas missionaries and who had entered another occupation will be treated as having changed their occupation. The terms "career," "occupation," and "vocation" will be used interchangeably with reference to the person's principal type of work.

"Career continuity" will be used to denote that there was no shift in occupational status from active to terminated missionary. Persons who had, as of December 31, 1967, continued as regular overseas missionaries from the time of their first appointment will be treated as having no change in their occupation. "Career continuity" is used as a value-free term with reference only to continuation of tenure as a regular overseas missionary.

"Bureaucracy" will be used here in a broad Weberian sense to denote the total church structure in which a person is involved with reciprocal relationships as a concomitant of his missionary (occupational) status. In this sense bureaucracy, as used here, is an inclusive term covering relationships with one's clientele, subordinates, peers, and superiors.

In this investigation the term "social structure" will be used in reference to the organization of relationships which characterize a group, especially as these relationships affect the hierarchial organization of status and the expected pattern of individual behavior.

3. Delimitations

The major delimitations shaping the focus of this investigation are two: First, the approach will be primarily sociological. As such, it will be primarily descriptive and analytical. Reference to ethical and theological norms will be limited to instances where such norms are an explicit part of a social situation. No attempt will be made to either apply or derive normative judgements. Psychological evaluations will not be attempted *per se*, although some findings will doubtlessly suggest areas of promising psychological inquiry for future studies.

Second, the study is limited to persons who (1) entered overseas service as regular Methodist missionaries (2) between January 1, 1946, and December 31, 1961, (3) for whom the principal country of assignment was either India, Japan, or the Philippines, and (4) who have continued as Methodist missionaries or (5) whose termination of service is due to reasons other than retirement, death or recall from the field to assume administrative responsibilities in the home office of the Board of Missions. The time period is limited to the post World War II period because of the wide-spread feeling that this period is marked by emphases in missions clearly different from those which were dominant in the pre-World War II period. The end of 1961 is chosen as the cut-off point in order that, at the time of this study, all subjects will have had sufficient time to complete one term of service on the field (normally five years), one furlough period (normally one year), and have made a decision regarding continuation in missionary service. The choice of

India, Japan and the Philippines is governed by (1) the writer's experience in the latter country, (2) the fact that a study by Edward Jager[1] suggested that comparative groups of active and terminated missionaries could be secured by focusing upon persons with experience as regular missionaries in these countries, and (3) the desire to control cultural differences by restricting the study to persons who have worked primarily in Asia. The presupposition behind this latter point is not that these selected Asian countries share a unified culture but that in spite of their plurality of cultures there are common features in what has been happening in the society and church in each of these countries and in the way these changes impinge upon the place of the missionary. A further unifying factor which cannot be lightly dismissed is the fact that, unlike many countries in Africa and South America, each of these three countries has had political independence and a relatively stable government throughout the period covered by this study, thereby minimizing the influence of political factors in the turnover of missionary personnel.

4. Limitations

There are two major limitations to this study. First, the universe is necessarily small. Records of the Board of Missions indicate that 360 persons entered regular Methodist missionary service in India, Japan or the Philippines during the period of 1946-1961. However, errors in these records and lack of current addresses reduced the number of potentially available respondents to 309. Of this number, 160 were active missionaries as of December 31, 1967, while 149 had by that date terminated their missionary career. These two groups are the focus of this study.

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[1] Edward C. Jager, "An Examination of Factors Which Contribute to the Dropout of Foreign Missionaries After Their First Term of Mission Service" (Unpublished Master's Thesis, Department of Sociology, Columbia University, 1965). This study will be discussed on page 11.

Second, this study is limited logistically. Prospective respondents were living in Africa, Asia, Europe and South America as well as in the United States. Information from these persons was of necessity gathered largely by mailed questionnaires. Interviews were limited to active missionaries on furlough and terminated missionaries contacted in the northeastern quarter of the United States during the summer of 1968.

Some distributions of the sample population will be presented later in this chapter.

5. Previous Research in the Field

The loss of a significant proportion of the church's missionary force due to withdrawal from service is a problem which has been approached from several directions. The most frequent treatments of the subject are to be found in works by persons writing from their experience as missionaries or mission board administrators.[1] Although these writings sometimes offer significant insights, they generally lack empirical data beyond the immediate experience of the writer and tend to be non-disciplinary in orientation. As such, they tend to be generalized and normative counsel rather than creative research within a single discipline.

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[1] See, e.g., E.K. Higdon, New Missionaries for New Days (St. Louis: The Bethany Press, 1956); Thomas J. Liggett, The Role of the Missionary in Latin America Today (New York: National Council of Churches of Christ, n.d., ca. 1963); Tracey K. Jones, Jr., The Missionary Intruder: A Brief Examination of the Contemporary Missionary Role (Nashville: Scarritt College, 1965); James A. Scherer, Missionary, Go Home! (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1964); T. Stanley Soltau, Facing the Field: The Foreign Missionary and His Problems (Grand Rapids, Michigan: Baker Book House, 1959).

The first empirical studies in this area were conducted during the early part of this century. These early studies generally attributed missionary withdrawal to physical illness. The most comprehensive study of this type was reported by William Lennox in 1933.[1] This study indicates that of 3722 former missionaries studied, over one-third withdrew for reasons of poor health. A weakness of this study is its total reliance upon the files of the participating mission boards and lack of first hand information from the former missionaries. The reasons considered in the study are therefore in some cases possibly the 'acceptable' reasons rather than the 'real' reasons as understood by the withdrawees. Furthermore, despite improved medical care, it is noted that the rate of withdrawal more than doubled between 1820 and 1930, thus suggesting that non-medical factors were becoming increasingly influential in decisions to withdraw.

Somewhat similar to the above study is the one conducted by the Laymen's Foreign Mission Inquiry and reported by Orville Petty in 1933.[2] This study solicited responses from missionaries who had withdrawn from

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1. William G. Lennox, The Health and Turnover of Missionaries (New York: The Foreign Missions Conference, 1933).

2. Orville A. Petty (ed.), Home Base and Missionary Personnel (Laymen's Foreign Mission Inquiry, Fact-Finder's Reports, Vol. VII, Supplementary Series, Part Two) (New York: Harper and Brothers, 1933).

service between 1918 and 1931. The usefulness of this report is reduced by the general tendency to merely enumerate the various responses and make generalized negative interpretations rather than engage in a rigorous analysis of the data.

The first attempt to study exclusively former Methodist missionaries was made by Nelda Pedersen for the period of 1933-1952.[1] This study constitutes a valuable compilation of the accession and withdrawal rates of missionaries during this period. The review of reasons for withdrawal, however, is based totally upon 'official' reasons as listed in the files of the Board of Missions. These reasons are simply enumerated and no critical analysis was attempted.

The Pedersen report constituted the Methodist data used by Kenyon Moyer in his study of missionaries who had withdrawn from several mission boards during the 1933-1952 period.[2] Moyer's study was structurally similar to Pedersen's; he relied upon personnel data from the files of the cooperating mission boards, and the reasons for withdrawal are simply enumerated without any analysis in terms of significant correlations.

Helen Bailey and Herbert Jackson issued in 1965 a follow-up of Moyer's study, covering the period of 1953-1962.[3] This report included

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1. Nelda N. Pedersen, "A Study of Missionary Withdrawal in The Methodist Church, 1933-1952" (Unpublished paper prepared for the Interdivision Committee on Foreign Work, n.d., ca. 1953).

2. Kenyon E. Moyer, A Study of Missionary Motivation, Training, and Withdrawal, 1933-1952 (New York: Missionary Research Library, 1957).

3. Helen L. Bailey and Herbert C. Jackson, A Study of Missionary Motivation, Training, and Withdrawal, 1953-1962 (New York: Missionary Research Library, 1965).

data supplied by both the cooperating mission boards and the missionaries who had withdrawn from these boards during the period studied. The data from the former missionaries were based upon a universe of 345 persons, but these constituted only a 24 percent response to the questionnaire used by the research committee. Generally, the reasons for withdrawal are merely enumerated, while comparisons are limited to differences between 'large' and 'small' boards and to discrepancies between reasons given by the mission board administrators and the reasons given by former missionaries. No attempt was made to determine what type of person is most likely to withdraw or what conditions are most influencial in a missionary's decision to withdraw.

A few studies have examined the usefulness of psychological tests in predicting successful adjustment by the missionary to his work situation abroad. The most comprehensive investigation of this type is reported by Clarence Thayer who found a positive correlation between certain psychological test scores and subsequent satisfactory adjustment to the field.[1] Thayer found in his study that predictions of a missionary's probable success in adjustment made by mission board executives were virtually useless. The implications of his study are that persons with low scores on certain psychological tests are more likely not to make a satisfactory adjustment and therefore will probably be the ones who will withdraw.

However, Thayer's study is based upon pre-World War II data; more recent evaluations call attention to the serious limitations of psychological tests as indicators of probable adjustment abroad. M. Brewster Smith, a psychologist at the Center for Advanced Studies in the Behavioral Sciences, University of California, has been engaged in an extended study of Peace Corps colunteers. His investigations have found psychiatric evaluations to be "essentially irrelevant" in predicting the performance of Peace Corps workers in Africa. He notes that

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[1] Clarence R. Thayer, "The Relationship of Certain Psychological Test Scores to Subsequent Ratings of Missionary Field Success" (Unpublished Doctoral Dissertation, University of Pittsburgh, 1951).

> The mental health stereotype of the sociable, self-confident, well-rounded, well-adjusted Peace Corps worker may have to be abandoned as a measure of competence in favor of more sensitive judgements of commitment and interest. "The current preoccupation with identifying the disturbed puts too single-minded an emphasis on one set of liabilities without attending to assets appropriate to a job."[1]

Mottram Torre, in an international study, calls attention to the serious limitations of psychological tests and psychiatric interviews in predicting the reaction of an individual outside of simple, familiar situations and contacts, particularly where many other factors are concurrently strange.[2] Such aids, he counsels, are only two among many aids for the evaluation of persons in international service.

Only one study, by Edward Jager, makes use of a sociological analysis of missionaries who have withdrawn from service.[3] Jager investigated the social background of 882 Methodist missionaries accepted for service during the period of 1946-1957. He found significant correlations dis-

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1. Natalie Jaffee, "Peace Corps Tests Called 'Essentially Irrelevant'" (New York Times, September 5, 1965, Section I), p. 56, cited by Bailey and Jackson, A Study of Missionary Motivation . . . , p.92.

2. Mottram Torre (ed.), The Selection of Personnel for International Service (New York: World Federation for Mental Health, 1963), p.85.

3. Jager, An Examination of Factors . . . .

tinguishing those who withdrew from service and those who continued in service after the end of their first term of overseas service. Although 25 percent of those who had withdrawn reported ill health as the reason for their termination, a disproportionate number of these had come from either a religiously-mixed or non-religious home, a non-Methodist or non-church college, or a liberally oriented seminary. He also found positive correlations between withdrawal and (1) the work assignment not conforming to the mission "stereotype" and/or (2) a high degree of professional specialization on the part of the withdrawees. These correlations suggest that the "official reasons" are not always the "real reasons" for termination and that social factors are important factors in determining the career patterns of missionaries.

On the basis of these data, Jager suggests that a Methodist missionary is most likely not to withdraw from service when he (1) comes from a Methodist home, (2) attends a religious (church related) college, (3) indicates an early interest in missions (before college), (4) has a conservative theological orientation, (5) is assigned to a "stereotype" mission situation, and (6) has a generalized religious interest in missionary service rather than a dominating professional specialization.

Jager's study is the only one which attempts these types of sociological correlations. The main limitation of his study is the nature of the data: he relied entirely upon the personnel records on file in the Board of Missions' offices. The study by Bailey and Jackson notes a discrepancy between reports given by missionaries themselves and those given about the missionary by the Board of Missions.[1] It remains to be seen whether Jager's conclusions will need to be modified in light of further research.

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[1] Bailey and Jackson, A Study of Missionary Motivation . . . .

Orville Nyblade is currently engaged in a dissertation project studying some missionaries who began work in Africa during the period of 1961-1963 to determine whether or not they plan to continue in missionary service and to discern factors which influenced their decisions. His approach is apparently socio-psychological, focusing upon how attitudes toward missionary service are affected by the conflict of social norms between cultures.[1]

In addition to the above studies which have focused exclusively upon factors involved in the tenure of missionaries, a few studies have looked at the missionary as one among several types of Americans in foreign service. In a two year research project at the Maxwell Graduate School of Citizenship and Public Affairs at Syracuse University, Harlan Cleveland, Gerard J. Mangone and John Clark Adams found similar elements involved in overseas work by American businessmen, government workers and missionaries.[2] However, they also found that each sponsoring agency regarded its program as unique, without elements comparable to those in other agencies. They note that as a result the experience of Americans working abroad has remained largely unanalyzed and that "there has been little systematic effort to define the elements of success in overseas service."[3] With regard to the missionary enterprise, they note that

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[1] Letter from Orville W. Nyblade, Maywood, Illinois, April 12, 1967.

[2] Harlan Cleveland, Gerard J. Mangone and John Clark Adams, The Overseas Americans (New York: McGraw-Hill Book Company, Inc., 1960).

[3] Ibid., p. 170.

> In spite of the impressive strength of the missionary training establishments, most of them are remarkable for a lack of scholarly research on what should, after all, be the most important subject: the nature of cross-cultural operations. The mountains of lore about the history and theological presuppositions of missionary work contrast strangely with the paucity of hard facts and solid professional analysis about how religious missions actually operate in the face of the secular revolution all around them.[1]

Their study suggests five general elements relevant to effective overseas performance: (1) technical skill, (2) belief in mission, (3) cultural empathy, (4) a sense for politics, and (5) organizational ability.[2] These categories were constructed on the basis of data secured from persons who were in overseas service at the time of the study. The writers note that businessmen, government workers and missionaries tend to rank high on different variables. However, no attempt was made to determine the relative importance of each of these elements for the various categories of workers. In addition, no data were gathered on persons who had withdrawn from overseas service or whose work had been terminated by their employers. It is therefore unknown whether overseas workers who continue in service and those who withdraw can be distinguished on the basis of the elements suggested by these writers.

A number of valuable insights can be gained from the above-noted studies. None of them, however, have the particular focus of this study. Moreover, each of the studies mentioned lacks one or more of the following elements of a rigorous methodology for an empirical study: (1) original data, (2) a control group, (3) the examination of factors contributing to withdrawal as well as the "listed" reason.

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[1] Ibid., p. 269.

[2] Ibid., p. 124.

Finally, evidence of the need for this type of study comes from four sources:

First, a study by Robert L. Wilson and James H. Davis of the reaction of missionary candidates to the selection process notes the need for research to gather information about the missionary "dropout."[1]

Secondly, John Johannaber, Executive Secretary for Missionary Personnel for The United Methodist Church, notes that an increasing number of missionaries have withdrawn from service in recent years, the percentage rising from around three percent annually during the 1930's and 1940's to approximately five percent at the present.[2]

Third, a communication from the senior personnel secretary of the Board of Missions indicates the awareness of the Board of the need for research on continuity and termination of the missionary career: "There is wide recognition both in Personnel and in World Division administration staff that we need more studies in this area."[3]

Fourth, the various studies already mentioned, by Moyer, Bailey and Jackson, and Cleveland *et al.*, suggest that 20 to 40 percent of the missionary withdrawals are "avoidable."

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1. Robert L. Wilson and James H. Davis, *The Missionary Candidate's Reaction To The Selection Process* (Philadelphia: Division of National Missions, The Methodist Church, 1966).

2. Interview, February 3, 1967.

3. Letter from M.O. Williams, Jr., Secretary of Missionary Personnel, Board of Missions of The Methodist Church, New York, March 14, 1967.

6. Method

Since the problem of this study is to locate factors associated with continuity and termination of the missionary career, and since continuity and termination will be treated as the results of antecedent conditions, career continuity and career termination will be treated as the two dependent or criterion variables throughout this study. All other variables considered here will be treated as independent or experimental variables, having a possible relationship to one of the dependent variables. An initial task in the study was to formulate a research design which would select appropriate independent variables and structure the data gathering process in a way which would provide effective measures of the strength of relationships between the independent and dependent variables.

The requirements of the dependent variables can be met by comparing a group of terminated missionaries with a group of active missionaries, provided each group served in comparable overseas situations. These requirements are met by focusing upon persons who entered overseas service as regular Methodist missionaries in India, Japan, or the Philippines during the period of 1946-1961. The rationale for this selection has already been given under the section on "Delimitations" on pages five and six of this chapter.

Three types of independent variables seemed to be related to the dependent variables: (1) Those variables in a person's background prior to his entrance into missionary service such as age, sex, marital status and educational attainment; (2) Situational variables related to a missionary's overseas assignment, such as his assignment locale, job satisfaction, relation to significant others, and his relationship to the home office of the Board of Missions; and (3) Those variables related to a person's own value structure which influence his response to situational variables, such as his theological orientation, the hierarchial structuring of his scheme of social values, and his orientation to social change.

A possible source of background data seemed readily available. Each candidate for missionary service must file a background information sheet and an application form as well as provide the names of several persons from whom the Board of Missions can solicit references. These forms contain extensive data on background variables in a form readily self-scoring or easily quantified and were already in the confidential files of the Board of Missions. It was therefore felt more desirable to secure access to these data than to ask potential respondents to replicate them in a questionnaire. Accordingly, the Personnel Office of the Board of Missions provided in February, 1968, a letter introducing the study to potential respondents and requesting their cooperation. A form on which the respondent could authorize the release of his background files to the writer was enclosed. Eighty-one percent responded in the affirmative, two percent in the negative, and no returns were received from the remaining sixteen percent. Copies of the letter of introduction and release authorization form may be found in Appendix I.

Gathering data on the situational and orientative variables posed a different problem. Since the potential respondents were scattered over five continents, a mailed questionnaire seemed to be the only feasible instrument. A questionnaire was formulated, using largely self-scoring objective measures, and pretested with 15 persons with overseas missionary experience who were not among the potential respondents for the final study. After appropriate revision copies of the questionnaire were sent to all potential respondents in April, 1968, along with a letter of introduction from the writer. After four weeks a personalized follow-up letter to non-respondents was mailed. An additional copy of the questionnaire was included with letters going to non-respondents lving in the United States while non-respondents living overseas were invited to request an additional copy if the original had been misplaced. Six weeks later another follow-up letter was sent to those who had still not responded.[1] Completed questionnaires were received from 76 percent of the potential respondents. A copy of the questionnaire and letter of introduction will be found in Appendix II.

To supplement the questionnaire, it was felt desirable to interview a sub-sample of the respondents. Contact was made with potential respondents at the 1968 Furlough Missionary Conference at Greencastle,

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[1] See Sol Levine and Gerard Gordon, "Maximizing Returns on Mail Questionnaires," Public Opinion Quarterly, XXII, No. 4 (1958), pp. 569-575, for reasons why these procedures assure more responses. The reason for not sending a second questionnaire to potential respondents residing overseas was strictly financial. The questionnaire was quite lengthy and due to the time factor, air mail was used for all overseas correspondence. The average cost for air-mailing each overseas questionnaire was one dollar and seventy-five cents. However, the omission of mailing a second questionnaire to overseas subjects did not adversely affect the response rate, for even without the second questionnaire the response rate for active missionaries (primarily those overseas) was higher (83 percent) than the response rate for terminated missionaries (primarily those in the United States, 70 percent).

Indiana, in June, 1968, with other active missionaries on furlough, and with terminated missionaries residing in thirteen eastern states[1] as of June, 1968. It was possible to interview 57 of the 98 persons contacted, using a pretested interview schedule, during the summer of 1968. These interviews, with the exception of two cases where the respondents objected, were tape recorded for subsequent analysis. A copy of the reply form, which accompanied the personalized letter of contact, and a copy of the interview schedule, will be found in Appendix III.

In addition to the above measures, which deal with a person's background and his view of himself and his situation, it was felt desirable to secure ratings of the person's work from those with whom he worked. Accordingly, ratings by peers and supervisors seemed to be very desirable. However, a number of factors raised serious questions as to whether it would be possible to secure useful ratings by missionary peers. Missionaries are typically scattered over a nation with little intimate work acquaintance with missionaries outside their own immediate area. Turnover in personnel was another complicating factor. Further, it was feared that a request for such ratings would be for some potential respondents such a sensitive matter that the response rate would be reduced. The decision was made to sacrifice ratings by missionary peers in the interest of securing other useful data and a high response rate.

However, the gathering of supervisory ratings seemed fraught with fewer problems since persons in supervisory positions generally have recurring contact with a larger number of missionaries than does the individual missionary. Two types of supervisors were contacted: (1) The persons who served as episcopal leaders of The Methodist Church during the 1946-1967 period in the countries included in the study,[1] and (2) The Board personnel who, during the 1946-1967 period, carried chief responsibility for Methodist related work in India, Japan or the Philippines - the Area Secretaries. Twenty-three persons in supervisory positions were requested to rate a random sample of active and terminated missionaries. Completed forms were received from 12 of these persons. A copy of the letter of request and of the rating form will be found in Appendix IV.

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[1] Connecticut, Indiana, Illinois, Kentucky, Michigan, New Jersey, New York, North Carolina, Ohio, Pennsylvania, Tennessee, Virginia, and West Virginia.

All mailings, with the exception of follow-up letters, were accompanied by a self-addressed postage paid return envelope as an inducement to respond. For persons overseas, international response coupons were enclosed to pay for return postage.

All background data were gathered by objectified measures. All questionnaire data, with the exception of two major open-ended questions, were gathered by objectified measures. The open-ended questions were coded by a panel of expert judges using a pretested coding key. All supervisory ratings were gathered by objectified measures. These measures were entered upon data processing dards, quantified by computer operations, and analyzed through the use of appropriate statistical procedures. The principal statistical tests utilized were the Chi Square and Analysis of Variance to determine which dependent and independent variables were significantly related, and the Omega Square test to determine the strength of significant relationships.

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[1] In Japan The Methodist Church was a part of the United Church of Christ of Japan which is not organized on an episcopal system. For this reason no supervisory ratings were secured from episcopal sources for persons who had served as missionaries in Japan.

7. The Sample Distribution

Of the 309 prospective respondents contacted, 250 or 81 percent responded by authorizing the writer to have access to their background data, and 236 or 76 percent responded by returning the questionnaire filled out as requested. Table 1 compares the distribution of the sample contacted with the distribution of the respondents to the questionnaire by career status and country of assignment. The two distributions follow similar profiles with only minor variations. While 52 percent of those contacted were active missionaries, 56 percent of the questionnaire respondents were active missionaries; whereas 31 percent of the prospective respondents were terminated missionaries who had served in India, 28 percent of the questionnaire respondents were in this

TABLE 1.— Distribution of 309 prospective questionnaire respondents and 236 actual questionnaire respondents, by country of assignment and current career status, by number and percent

	Prospective Respondents						Actual Respondents					
			Career Status						Career Status			
	Total		A		T		Total		A		T*	
Country	N	%	N	%	N	%	N	%	N	%	N	%
Total	309	100	160	52	149	48	236	100	131	56	105	44
India	168	54	70	23	98	31	122	52	55	24	67	28
Japan	89	29	59	19	30	10	76	32	52	22	24	10
Philippines	52	17	31	10	21	7	38	16	24	10	14	6

Source: Methodist Missionary Study, 1968

*A = Active Missionary; T = Terminated Missionary. These symbols will be used in subsequent tables to represent these categories.

category; and while 19 percent of those contacted were active missionaries serving in Japan, 22 percent of those responding to the questionnaire were in this classification. Compared to the total distribution, these are only minor variations. The distribution of the questionnaire respondents by career status and country of assignment compares favorably with that of the total sample contacted, and it may be concluded that the respondents are representative of persons with post-World War II missionary service in these countries.

Since 28 percent of the persons contacted were persons who had served or are serving as single women missionaries, it may be asked whether the response rate varied according to marital status. Table 2 indicates that the response rate was virtually unaffected by marital status. The largest single variation was among active husbands who constituted 21 percent of the sample contacted and 25 percent of the

TABLE 2.— Distribution of 309 prospective questionnaire respondents and 236 actual questionnaire respondents, by marital status and current career status, by number and percent

Marital Status*	Prospective Respondents						Actual Respondents					
			Career Status						Career Status			
	Total		A		T		Total		A		T	
	N	%	N	%	N	%	N	%	N	%	N	%
Total	309	100	160	52	149	48	236	100	131	56	105	44
Single Women	85	28	39	13	46	15	62	26	28	12	34	14
Husbands	117	38	64	21	53	17	95	41	57	25	38	16
Wives	107	34	57	18	50	16	79	33	46	19	33	14

Source: Methodist Missionary Study, 1968

*There was only one single man among either the sample contacted or those responding to the questionnaire. Since he was professionally closely related to the work engaged in by husbands, he is included in this category. The N for husbands and wives is not the same due to death, separation, and a slightly unequal response rate.

persons responding to the questionnaire. Again, this is only a minor variation in the total distribution. In terms of career status and marital status, as well as country of assignment, it appears that the questionnaire respondents are distributed according to the pattern characterizing the total sample contacted. It may therefore be safely assumed that on the basis of these indices the respondents are representative of the total sample.

8. An Overview of the Dissertation

In the present chapter the writer has limited himself to presenting a broad introduction to the total study. A discussion of the theoretical bases guiding the investigation will be presented in Chapter Two.

In Chapter Three the focus will be upon comparing active and terminated missionaries on the basis of social factors in their background prior to their entrance into missionary service. This comparative investigation will continue through Chapters Four, Five and Six, focusing upon factors in the overseas assignment locale, degrees of job satisfaction, and types of reference groups, respectively. This will be followed by a discussion of orientative factors characterizing active and terminated missionaries in Chapter Seven.

The dominant themes in the decision to terminate missionary service will be discussed in Chapter Eight, and this will be followed in Chapter Nine by an attempt to systemize the factors found to be most significantly associated with career change and continuity. The emergent implications of these findings will then be discussed in Chapter Ten.

CHAPTER TWO

SOME THEORETICAL CONSIDERATIONS

1. Introduction

This study will be guided by what has been called a "systems models" approach. At the most elementary level this means that the focus will be upon the relationship between sociocultural factors in the respondent's world of experience, orientative or predisposing tendencies in their internalized view of the world, and certain constitutional factors inherent to the respondent. To put this in the form of a question, we must ask, "Does a particular organization of sociocultural factors, predisposing tendencies, and constitutional characteristics distinguish active and terminated missionaries?"

This approach explicitly rejects the thesis that single-causal models can provide an adequate answer to the problem of this research.[1] The writer believes that only a multicausal model is adequate for this task. Accordingly, it becomes immediately necessary to (1) consider the range of variables presumed to be relevant to the problem, and (2) to determine the scope of the population sample to be studied.

Consideration of the theoretical basis of this investigation and the variables necessary to test the proposed theory will constitute the remaining portions of this chapter. A word can be said here, however, regarding the scope of the population sample. A frequent methodological weakness of research designs is the selection of extreme cases, such as the lower quartile of a population, for testing hypotheses. Under such circumstances relatively high relationships are frequently found between the hypothesis being tested and the characteristics of the selected population sample. However, when efforts are made to generalize the theoretical implications to the total population the findings do not hold: persons in the lower quadrant having the hypothesized characteristics may tend to choose the hypothesized behavior whereas persons in the other quadrants are found in subsequent studies to also have these hypothesized characteristics yet to choose other types of behavior. The theoretical implications of the original findings are therefore found to be self-limiting.[1]

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[1] See, e.g., Bailey and Jackson, A Study of Missionary Motivation . . ., and the writer's criticism of their report given on page nine of this study.

This study seeks to avoid this methodological weakness by focusing upon a continuum of behavior, not simply selecting an extreme form, but studying both active and terminated missionaries. This will have the effect of forcing us to deal with the problem of why persons having similar sociocultural backgrounds, internalized views or constitutional characteristics choose different behavioral alternatives in similar social situations. This leads us away from a single-causal model which seeks answers merely in terms of individual traits or inherent capacities in search of a multicausal model which looks for answers in terms of a

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1. J. Milton Yinger, Toward a Field Theory of Behavior: Personality and Social Structure (New York: McGraw-Hill Book Company, 1965), p.219. Many writers have noted this error. Yinger, in his discussion of delinquency, makes the point particularly well.

particular organization of variables characterizing a mode of behavior. The focus will not be limited to the selected component variables, important as these may be, but will also include the way in this these variables interact and are organized in the experience of terminated as contrasted to active missionaries. This methodological approach should help to insure that any significant relationships can be safely generalized to a larger population.

2. Some System Components

A. Social Background Variables

The term "social background variables" is used here in reference to selected factors characterizing respondents at the time of their initial entrance into missionary service. Such factors as age and sex, marital status, educational attainment, parental occupation, and religious affiliation are recognized as influential factors shaping the structure of relationships in a society and its constituent units. The importance of such factors in sociological analysis needs little explication here.[1] To some extent such factors are determinative of the positions to which a person has access, as where a minimum level of formal education is specified for certain jobs. On the other hand, these variables may be regarded simply as predisposing factors in which case it may generally be expected that persons sharing certain levels on each of these variables may be predisposed to certain behavioral forms. However, this is simply a predisposition; the type of actual behavior will depend not only upon the presence of predisposing factors but also upon whether there are precipitating factors in the life situation which facilitate or inhibit the expression of these predispositions. Adequate theoretical analysis must therefore delineate not only the social background variables associated with the bahavior under investigation but also with the interaction between the sociocultural variables and life situations to determine whether varying configurations of social background variables yield similar or different behavior under the same life situation.

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[1] For instructive comments on the importance of such variables, see: Leonard Broom, "Social Differentiation and Stratification," Sociology Today, ed. Robert K. Merton, Leonard Broom and Leonard S. Cottrell, Jr. (New York: Basic Books, Inc., 1959), pp.429-441; Hans Gerth and C. Wright Mills, Character and Social Strucutre (New York: Harcourt, Brace and Company, 1953), esp. Chapter XI, "Stratification and Institutional Orders"; and Talcott Parsons, Essays in Sociological Theory (Rev. ed.; New York: The Free Press of Glencoe, 1954), esp. Chapter V, "Age and Sex Structure in the United States." For more extensive treatments see Reinhard Bendix and Seymour M. Lipset (eds.) Class, Status and Power: A Reader in Social Stratification (New York: The Free Press, 1953), and Gerhard Lenski, The Religious Factor (Rev. ed.; New York; Doubleday and Company, Inc., 1963).

B. Position, Role, and Internalized Role

The approach of role analysis is another level of investigation which facilitates analysis of the relationship between behavior and situation. Concern about the role of the missionary has prompted an outpouring of literature on the subject.[1] However, these writings tend to be generalized normative counsel based on the personal experience of a single individual; as such, these writings are generally non-disciplinary in orientation, lack empirical data, and use the term "role" as a generalized reference to the totality of a missionary's job rather than as an analytical tool in the sociological sense. It seems therefore necessary to make explicit the meaning connoted in this study by the term "role" and its companion terms, "position" and "internalized role."

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[1] See, e.g., n. 1, p.7.

Ralph Linton is often credited with having contributed to progressive distinction between status (or position) and role:

> A status, in the abstract, is a position in a particular pattern.... A status, as distinct from the individual who may occupy it, is simply a collection of rights and duties....[1]
>
> We have tried to make it clear that the systems persist while the individuals who occupy places within them may come and go. The place in a particular system which a certain individual occupies at a particular time will be referred to as his status with respect to that system.[2]

Here Linton uses the term "status" with much the same meaning that subsequent writers have used the term "position." There is little to quarrel with in this definition. However, his definition of role is less satisfactory.

> A role represents the dynamic aspect of a status. The individual is socially assigned to a status and occupies it with relation to other statuses. When he puts the rights and duties which constitute the status into effect, he is performing a role.[3]
>
> The term, role, will be used to designate the sum total of the cultural patterns associated with a particular status. It thus includes the attitudes, values and behavior ascribed by the society to any and all persons occupying this status. It can even be extended to include the legitimate expectations of such persons with respect to the bahavior toward them of persons in

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1. Ralph Linton, The Study of Man (New York: Appleton-Century Company, 1936), p. 113.

2. Ralph Linton, The Cultural Background of Personality (New York: Appleton-Century-Crofts, 1945), p.76.

3. Linton, The Study of Man, p. 114.

> other statuses within the same system. Every status is linked with a particular role, but the two things are by no means the same from the point of view of the individual. His statuses are abscribed to him on the basis of his age and sex, his birth or marriage into a particular family unit, and so forth. His roles are learned on the basis of his statuses, either current or anticipated. In so far as it represents overt behavior, a role is the dynamic aspect of a status: what the individual has to do in order to validate his occupation of the status.[1]

While this definition has many seminal insights, it must be asked whether it makes sufficient analytical distinctions. In putting into effect the "rights and duties which constitute the status," in doing what he must "to validate his occupation of the status," is the individual rigorously bound to pre-established expectations? Does he have any freedom in interpreting the rights and duties associated with his status? We shall return to these questions shortly.

Sarbin regards position and role as interdependent concepts linked by a common focus upon patterns of behavior. He defines position as

> a set of expectations or acquired anticipatory reactions [in a social structure] . . . . In other words a position is a cognitive organization of expectations, a shorthand term for a concept embracing expected actions of persons enacting specified roles. These expectations, organized as they are around roles, may justifiably be called role expectations.[2]

This definition has its difficulties, however, since it tends to regard position as only an abstraction constructed out of the cognitive organization of role expectations. It is not stated how this abstraction relates to actual social structure.

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[1] Linton, The Cultural Background . . ., p. 77.

[2] Theodore R. Sarbin, "Role Theory," Handbook of Social Psychology, ed. Gardner Lindzey (Cambridge, Massachusetts: Addison-Wesley Publishing Company, 1954), I, 225.

There are similar difficulties in Sarbin's definition of role:

> A role, the organized actions of a person in a given position, may be a person's own, or it may be the actions of other persons not immediately involved in the reciprocal behavior.[1]

Here Sarbin equates role with behavior; in so doing he apparently assumes that the bahavior of a person occupying a specified place in the social structure is congruent with others' expectations of the occupant of that position. Social behavior, however, seldom rigidly follows others' expectations. The individual occupant usually, within limits of course, will make his own distinctive interpretation of what is the appropriate behavior for him, either deliberately or through distorted perception of others' expectations. Sarbin's definition does not allow for this degree of freedom.

Parsons follows Linton closely in his treatment of roles. Noting that persons participate in a plurality of interactive relationships, Parsons states:

> This participation in turn has two principal aspects. On the one hand there is the positional aspect - that of where the actor in question is "located" in the social system relative to other actors. This is what we will call his status, which is his place in the relationship system considered as a structure, that is a patterned system of parts. On the other hand there is the processual aspect, that of what the actor does in his relations with others seen in the context of its functional significance for the social system. It is this which we shall call his role.[2]

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[1] Ibid.

[2] Talcott Parsons, The Social System (New York: The Free Press of Glencoe, 1951), p.25.

Although stating that statuses and roles are units of the social system and not in general attributes of persons, Parsons later speaks of the status-role as ". . . the organized sub-system of acts of the actor or actors occupying given reciprocal statuses and acting toward each other in terms of given reciprocal orientations."[1] (Italics mine) Although Parsons differentiates between position and behavior, he does not clearly indicate whether or not role and behavior are to be regarded as synonymous.

Merton, like Parsons, uses "status" to refer to a position occupied by an individual in a social system. But at times he confuses role and behavior. Following Linton he refers to role as

> . . . the behavioral enacting of the patterned expectations attributed to that position,[2] . . . the manner in which the rights and duties inherent in a social position are put into practice.[3]

He therefore not only fails to differentiate between role and behavior but makes these equivalent terms.

Newcomb moves beyond Parsons and Merton in separating role and behavior: "The ways of behaving which are expected of any individual who occupies a certain position constitutes the role . . . associated with that position."[4] (Italics mine) This distinction prepares the way for a clear differentiation between the rights and duties attributed by

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1. Ibid., p. 29.

2. Robert K. Merton, Social Theory and Social Structure (Rev. and enlarged edition; New York: The Free Press, 1957), p. 368.

3. Ibid., p. 392, fn. p. 6.

4. Theodore M. Newcomb, Social Psychology (New York: Holt, Rinehart and Winston, Inc., 1950), p. 280.

others to a position and the actual behavior of the positional occupant, a necessary analytical distinction since the behavior of a positional occupant is often different from the behavior expected by others. This distinction is brought out by Turner:

> . . . role is a normative concept. It refers to expected or appropriate behavior and is distinguished from the manner in which the role is actually enacted in a specific situation, which is role behavior, or role performance.[1]

For the purposes of this study the writer accepts Yinger's definitions:

> I shall use the term position to refer to a unit of social structure. It can be defined as a "location . . . in a system of social relationships." Implied in this definition is the concept of structure, with connotations both of recurrance or some degree of permanence and of relatedness to other positions. A characteristic of structured relationships is that the participants have expectations concerning their own and others' behavior . . . . Role is a unit of culture; it refers to the rights and duties,the normatively approved patterns of behavior for the occupants of a position. Since both position and role can be defined independently of reference to any person, a personality term is also needed to refer to the internalization of the role by a given occupant of a position . . . . I shall use the term internalized role to refer to that part of the self which represents a given individual's tendencies to perform a role in a given way. This is clearly different from the role itself, which is a culture construct. Internalized role has a particular person's mark or style imprinted on it, for it is affected by all the positions he occupies, by the ways in which he learned the role, and by the total personality system in which it is imbedded.[2]

These distinctions clearly differentiate between (1) the location of a unit in a system of social relationships, (2) the rights and duties

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1. Ralph H. Turner, "Role-taking, Role Standpoint, and Reference-Group Behavior," American Journal of Sociology, XLI, No. 4 (January, 1956), 317.

2. J. Milton Yinger, Toward a Field Theory of Behavior (New York: McGraw-Hill Book Company, 1965), p. 99.

which others attribute to the occupant of that unit, and (3) the expectations which a particular occupant himself attributes to that unit and which therefore determine his tendencies to act in a given way while occupying that unit in the social system.

These distinctions are not new, but they do emphasize separate and important analytical elements in role theory constructs.[1] As such, they are of more than academic importance. Numerous studies have suggested that a discrepancy between role and internalized role may be a major factor in producing job dissatisfaction. The studies by Blizzard have depicted the frequent conflict between what Protestant ministers want to do (normatively) and what they actually do (functionally) in the parish as a result of denominational goals and programs and local church needs.[2] Using our role theory terms, we may restate this conflict as involving a discrepancy between others' expectations of the minister (role) and his own self-expectations (internalized role). There is reason to suppose that this type of discrepancy is related to job dissatisfaction and consequently to termination of missionary service by persons whose internalized role is not consistent with the role expectations held by others. Here neither knowledge of the role nor of the internalized role alone enables one to predict behavior. Only as the role and internalized role are brought into juxtaposition with each other is one able to get a measure of the amount of consensus and dissensus and gain knowledge which has predictive value.

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[1] These distinctions have emerged in the literature over the past two decades, with more attention being given in recent years to the internalized role. H.E. Stotts moves in this direction in regarding role-fulfillment as based upon four elements: group expectation, language used, clothing worn, and continual redefinition. (Class lecture, Boston University School of Theology, March 9, 1965). He sees "redefinition" as a process through which a positional occupant joins with a group in "redefining" his role. This presupposes a discrepancy between the group's expectations of a positional occupant and the occupant's perception of his "rights and duties," and anticipates a resolution of this discrepancy. However, resolution of divergent views is always problematical since negative as well as positive reactions may occur. Also, the elements of "language used" and "clothing worn" may be subsumed equally under group expectation and the expectation of the positional occupant. For these reasons the writer finds Yinger's distinction between role and internalized role to be more applicable for the analytical task of this study.

[2] Samuel W. Blizzard, "Role Conflicts of the Urban Protestant Parish Minister," The City Church, VII, No. 4 (September-October, 1956), 13-15; Samuel W. Blizzard, "The Minister's Dilemma," The Christian Century, LXXIII, No. 17 (April 25, 1956), 508-510.

C. Reference Groups

The concept of reference groups is closely related to that of role in the analysis of a social system. Only in the limiting case will other and self-expectations (role and internalized role) be in full consensus; in the more general cases there will be varying degrees of dissensus. Within limits the positional occupant will have some freedom of choice in choosing among the behavioral alternatives open to him. Among the factors influencing his choice among the alternatives will be his reference groups.

Essentially, reference group theory focuses upon the group determination of behavior. Unlike the "old focus in sociology," however, it does not limit itself to a person's membership group. As Merton notes,

> That men act in a social frame of reference yielded by the groups of which they are a part is a notion undoubtedly ancient and probably sound. Were this alone the concern of reference group theory, it would merely be a new term for an old focus in sociology, which has always been centered on the group determination of behavior. There is, however, the further fact that men frequently orient themselves to groups other than their own in shaping their

> behavior and evaluations, and it is the problems centered about this fact of orientation to non-membership groups that constitute the distinctive concern of reference group theory . . . .
>
> In general, then, reference group theory aims to systematize the determinants and consequences of those processes of evaluation and self-appraisal in which the individual takes the values or standards of other individuals and groups as a comparative frame of reference.[1]

Thus noting that sometimes persons compare themselves with others in their membership groups and on other occasions they compare themselves with persons outside of their membership groups, Merton and his associates were led to ask a general question which is of importance to this study as well as to a developing theory of reference group behavior:

> *Under which conditions are associates within one's own group taken as a frame of reference for self evaluation and attitude formation, and under what conditions do out-groups or non-membership groups provide the significant frame of reference?*[2] (Italics his).

The sociological significance of this question is that it directs attention to the possibility of different structural conditions obtaining in the choice of different reference groups. A person may compare himself with his immediate associates (his membership group), others in the same social category even though there may be little if any interaction (his professional group, *e.g.*), or others in different social categories with whom he has no interaction but whose perceived norms and values become, positively or negatively, determinants of his own behavior (a non-membership group).[3] It may be that different patterns of reference group behavior characterize active and terminated missionaries.

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[1] Merton, *Social Theory . . .*, p. 234.

[2] *Ibid.*, p. 233.

[3] See Merton, *Social Theory . . .*, p. 231, for further explicitation of these three frames of reference.

If this is found to be true, then we must inquire about the social conditions associated with the choice of reference groups. It seems quite reasonable to presuppose that active missionaries will tend to be oriented to their missionary associates while terminated missionaries will tend to be oriented to non-missionary groups. If our data support this presupposition, then we must inquire whether differing social conditions predispose respondents toward the selection of a membership or non-membership group as a frame of reference.

D. Socio-psychological Factors

Although this is primarily a sociological investigation, there are certain factors of a socio-psychological nature which seem pertinent. Edgar Mills, in his socio-psychological study of continuities and discontinuities in ministerial careers, notes particularly the important degree to which job satisfaction or the lack thereof affects career change.[1] Mills found that high job satisfaction was positively associated with continuity in the ministerial career by serving in the pastorate or moving into executive positions within the organizational church, while low job satisfaction was associated with discontinuity in the ministerial career by moving into either secular work or graduate study.[2] It seems reasonable to presuppose that active (continuous) missionaries will be marked by a higher degree of job satisfaction than terminated (discontinuous) missionaries.

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[1] Edgar W. Mills, Jr., "Career Change Among Ministers: A Socio-Psychological Study," (Harvard Studies in Career Development No. 46; Center for Research in Careers, Harvard University, May, 1966). (Mimeographed.)

[2] *Ibid.*, p. 101.

Job satisfaction is treated here as a socio-psychological variable since it is a product of the interaction of an individual in a specific work situation. As such, it is an indirect measure of the extent of consistency between an individual's value pattern and the work situation which determines the relative limits within which he can seek to satisfy many of these values. Presumably, therefore, a low degree of job satisfaction (and, again presumably, career termination) will be associated with a low degree of consistency between an individual's value pattern and the opportunities for satisfying these values in the work situation. Conversely, a high degree of job satisfaction (and, presumably, career continuity) will presumably be associated with a high degree of consistency between an individual's value pattern and the opportunities for satisfying these values in the work situation. Determination of the degree of job satisfaction will involve gathering measures on a number of related variables, such as professional accomplishments and personal benefits. With these measures in hand it will be possible to test the above presuppositions.

E. Constitutional Factors

Kluckhohn and Murray have directed attention to the determinative role of constitutional factors, noting the enormous importance of biological events in molding personality.[1] Since the limits of many capacities of an individual appear to have biologically-related antecedents, it seems desirable to inquire whether there is a relationship between career continuity and constitutional factors.

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[1] Clyde Kluckhohn and Henry A. Murray with the collaboration of David M. Schneider, Personality in Nature, Society, and Culture (2nd ed. rev.; New York: Alfred A. Knopf, 1967), pp. 56f., 71-226.

Although Kluckhohn and Murray affirm the important role of biological events in the determination of personality, they do not regard biological events as absolutely determinative. Rather, they look upon personality as the product of interaction between biologically-inherited potentialities and environmental forces:

> Because there are only a few extreme cases in which an individual is definitely committed by his germ plasm to particular personality traits, we use the term "constitutional" rather than "hereditary." "Constitution" refers to the total physiological make-up of an individual at a given time. This is a product of influences emanating from the germ plasm and influences derived from the environment (diet, drugs, etc.).[1]

Following this orientation the writer presupposes that there is an association between certain constitutional factors and career continuity. Such constitutional variables as health, linguistic ability and level of intelligence are presumably related to a person's capacity to function satisfactorily in a culture other than his own, especially since adjustment to a new culture usually makes new demands upon a persons at each of these levels. Presumably, then, a "high" rating on such variables will predispose an individual toward career continuity, other factors being equal, while a "low" rating will predispose a person toward discontinuity.

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1. *Ibid.*, p. 56.

F. Value-Orientation Factors

Parsons and Shils have defined value orientation as referring

> to those aspects of the actor's orientation which commit him to observance of certain norms, standards, criteria of selection, whenver he is in a contingent situation which allows (and requires) him to make a choice.[1]

In this sense a value orientation may commit a person to certain norms which guide his behavior.[2] These orientations are not at random but tend to form a system which commit an individual to an organized set of standards.[3] These standards guide the selection among choices by both narrowing the range of alternatives and amplifying the consequences of alternatives,[4] since the choices must be, within certain limits, compatible with the value standards.

Drawing upon the above definition, the term "value-orientation" as used here will refer to elements in a person's heirarchy of values which predispose him to act in accordance with certain standards. The term "value" will be used at three different, though not mutually exclusive, levels of analysis. The first level of analysis is suggested by one of Talcott Parsons' pattern-variable types, the universalistic-particularistic dichotomy.[5] According to Parsons a universalistically-oriented person will act in terms of generalized norms independently of the relational significance of an object in the social system; a particularistically-oriented person, on the other hand, will act in terms of standards which give primacy to the relational significance of an object in the social system. The universalistically-oriented person acts in terms of generalized principles, the particularistically-oriented person in terms of the consequences of the action for himself and/or his significant others. Since work in cross cultural situations by Christian missionaries assumes commitment to implementing a universal gospel amid persons whose backgrounds are usually dissimilar to their own, frequently necessitating considerable personal adjustment, the universalistic-particularistic level of analysis presupposes that active missionaries will tend to be oriented toward universal values and that terminated missionaries will tend to be oriented toward particularistic values.

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[1] Talcott Parsons and Edward A. Shils, (eds.), Toward A General Theory of Action (New York: Harper and Row, 1951), p. 59.

[2] Ibid.

[3] Ibid.

[4] Ibid., p. 72.

[5] Parsons' five pattern-variables are treated in Parsons and Shils, Toward A General Theory . . . , pp. 76-88. These pattern-variables are discussed with particular reference to value-orientation in Talcott Parsons, The Social System, pp. 58-67.

The second level of analysis under "value-orientation" will focus upon a person's orientation toward social change. Neal has pointed out that persons tend to overperceive local or world situations in terms of opportunity or danger, according to "enduring characteristics of their own definition of the world."[1] Acting on this clue, Neal developed the classifications of change-oriented and nonchange-oriented as a dichotomous model describing the two dominant orientations toward social

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1. Sister Marie Augusta Neal, S.N.D., Values and Interests in Social Change (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1965), p. 76. Sister Neal has creatively combined the change-nonchange orientation variable with Parsons' universalistic-particularistic variable in her study of the Roman Catholic clergy of the Boston Archdiocese. The way in which the writer has drawn upon Sister Neal's model will be further discussed in Chapter Seven.

change.[1] Theoretically, we may assume that a person's behavioral actions can be classified as motivationally oriented toward either change or nonchange and that the direction of his behavior can be understood as a function of the dominant emphasis. Since overseas missionaries frequently work in areas of much social ferment, the analysis at this level will presuppose that active missionaries will tend to be change-oriented and that terminated missionaries will tend to be nonchange-oriented.

The third level of analysis under "value-orientation" will focus upon a person's theological orientation. Numerous studies have utilized a conservative-liberal continuum in the study of religious beliefs. Such beliefs are values on the cognitive level. At the theoretical level this study assumes that the behavioral actions of a person in a church-related vocation are influenced by his position on a conservative-liberal theological continuum and that the direction of his behavior can be understood as at least in part a function of his theological position. In most overseas countries to which Methodist missionaries have been assigned, Christianity is a minority religion. For this reason, its adherents frequently feel that they must emphasize the "basic" or "Biblically orthodox" beliefs of their faith to distinguish themselves from other religious groups. This type of social milieu tends to create a "moderating" pressure upon persons with liberal beliefs. The analysis at the theological level will therefore presuppose that active missionaries will tend to be conservatively oriented and that terminated missionaries will tend to be liberally oriented theologically.

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[1] Ibid.

3. A Systems Model

Obviously, the foregoing variables are not exhaustive of all those which may be expected to be related to career continuity and career change. In fact, the selected areas may seem to be only an elicited collection. However, it may be recalled that mention was made earlier in this chapter to the search for a multicausal or systems model as opposed to a single-causal model. It is therefore conjectured that the variables discussed in the preceding pages are so organized in the life experience of active and terminated missionaries that they constitute not one but rather two, differing, sociocultural systems.

By the term "sociocultural system" we do not mean the same thing as conveyed in the concept "social system" associated with Talcott Parsons. Although Parsons has contributed greatly to the refinement of social theory, his structural-functional model is, as Buckley has noted,[1] based essentially upon the older organismic model of society which stressed the "mutual dependence of parts," a criterion equally applicable to the mechanical-equilibrium model. In representing the social system as tending to maintain a relatively stable equilibrium, Parsons tends to overemphasize the normative, structure-maintaining features and to give insufficient attention to the dynamic, adaptive features. Thus, when he says that a "social structure is a system of patterned relationships of actors,"[2] the implication is that the structure is a fully integrated, boundary-maintaining unit. Such pure abstractions seldom coincide with empirical social realities where maintenance is always problematical and the system usually open.[1] As Buckley notes, social systems cannot be contained within a mechanical equilibrium model:

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[1] Walter Buckley, Sociology and Modern Systems Theory (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1967), p. 12.

[2] Talcott Parsons, Essays in Sociological Theory, p. 230.

> Mechanical equilibrium systems so not elaborate structures, do not create new and more complicated relations, do not manifest efficient causes playing into the hands of final ones, do not pull themselves up by their own bootstraps to new levels of survival. They are closed and entropic systems. Social system are not.[2]

To adopt the Parsonian model for this study would amount to postulating the standards of a relatively closed mechanical equilibrium system as normative for this study, an unacceptable postulate for the social scientist who would endeavor to discover the operative norms guiding behavior within a population unit as counterposed to the evaluation of that behavior by the norms of another point of reference. For this reason we find the Parsonian concept of social system inadequate for the purposes of this study. For similar reasons we must reject Kurt Lewin's field theory approach since his approach is based on a similar emphasis on boundary maintenance and a mechanically derived notion of equilibrium.

By "social system" we have in mind that has been called (1) "decision theory" with its focus on goal-oriented, problem-solving behavior; (2) "exchange theory" with its emphasis on the communicative processes of information exchange; and, more explicitly, (3) the general systems perspective as enunciated by Walter Buckley, with its focus on the organization of components into systemic relationships.

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[1] For a concise critique of Parsons, see Buckley, Sociology . . . , pp. 29f.

[2] Buckley, Sociology . . . , p. 35.

Common to each of these three foci is an emphasis upon goal-oriented behavior as affected by the organization of relationships and the type of information which serves to orient a person in his choice among behavioral alternatives. As Buckley notes, this approach moves analysis to a higher level:

> Whereas the relations among components of mechanical systems are a function primarily of spatial and temporal considerations and the transmission of energy from one component to another, the interrelations characterizing higher levels come to depend more and more on the transmission of *information* - a principle fundamental to modern complex system analysis . . . .
>
> Thus, "information" is not a substance or concrete entity but rather a *relationship* between sets or ensembles of structured variety - to put it very generally. The implications of this shift from energy flow to information flow as a basis for the interrelationships of components in higher level systems are of central importance in distinguishing the nature and behavioral capabilities of the latter, as against lower-level systems. Thus, a minute amount of structured energy or matter from one component of a higher system is able to "trigger" selectively a large amount of activity or behavior in other components in the system, at the same time overcoming limitations of temporal and spatial proximity as well as availability of energy. The components of systems thus become more autonomous in certain respects while still maintaining intimate and more intricate interrelations with one another. The structure of the system becomes more and more "fluid" as it merges with process - the communication process which is its predominant feature.[1]

This approach moves analysis beyond the limits of a strictly structural focus, with its emphasis on substantive relations, to look more at the symbolic communications relations "with process overshadowing any rigid substantial structure such as is found at organismic levels."[2] Correlatively, this shift in approach represents a movement which regards systems as relatively open rather than closed.

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1. *Ibid*., p. 47.

2. *Ibid*., p. 50.

> That a system is open means, not simply that it engages in interchanges with the environment, but that this interchange is an essential factor underlying the system's viability, its reproductive ability or continuity, and its ability to change.[1]

Essential to the concept of an open, goal directed system is the concept of "feedback" which fulfills the informational requirements of a self-directing sociocultural system. Whereas the concept of a system in equilibrium is restricted to describing relatively steady, mechanistic states, the idea of an open system in which informational feedback leads to self-directing adaptive and purposive change provides a much more fully dynamic view of the social system. The equilibrium model presupposes basically causal relations between component elements. The open system model, on the other hand, gives a larger role to purpose, presupposing "internal mechanisms which measure or compare the feedback input against a goal and pass the mismatch information on to a control center which activates appropriate counter behavior."[2]

Needless to say, the modern systems approach suggests a far more complex analysis than the older structural-functional equilibrium approach. Whether or not the present study can accomodate the necessary complex analysis remains to be seen. The present state of research, as Buckley notes, has hardly begun the task of building the necessary methodological tools to analyze a system of complex interacting parts. Our theory holds that this study is concerned with variables which are

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1. Ibid.

2. Buckley, Sociology . . . , p. 69. It is interesting to note that the recent systems or cybernetics approach attempts to resolve the same dilemma that Max Weber grappled with - that of reconciling causal and meaningful methods of knowing.

so organized in the life experience of active and terminated missionaries that they constitute not one but rather two, differing, sociocultural systems. If this theory has validity, then our task is not only to test the hypotheses suggested in connection with our discussion of the system components, but includes also the task of locating, describing and analyzing the "feedback loops" and "control centers" which serve as informational processing systems orienting system members to their characteristic behavioral actions.

4. Derivative Hypotheses

Drawing upon the foregoing discussion, it is now possible to state the following as hypotheses which will be tested during this investigation. Further explanation of the rationale for each will be given at the appropriate place in the investigation.

1. Persons whose parents were Methodist will be more likely to have continued as Methodist missionaries than persons of religiously-mixed or non-religious parentage.

2. Persons with a high rate of participation in religious organizations during high school and college will be more likely to have continued in missionary service than those whose participation rate was low.

3. Terminators whose role conceptions are consistent with those of active missionaries will be more likely to have terminated because of the "pull" of attractive offers from other organizations rather then because of immediate job dissatisfaction.

4. Terminators whose role conceptions are inconsistent with those of active missionaries will be more likely to have terminated because of

the "push" of immediate job dissatisfaction rather than because of the "pull" of attractive offers elsewhere.

5. Persons who were oriented to other missionaries as referents will be morely likely to continue in service than persons who were oriented to non-missionaries as referents.

6. Active missionaries will be marked by a higher degree of job satisfaction than terminated missionaries.

7. Persons who had satisfying relationships with subordinates, peers, and superiors will be more likely to have continued in missionary service than those for whom such relationships were less than satisfying.

8. Active missionaries will tend to perceive themselves as having had better physical health while on the mission field than will terminated missionaries.

9. Active missionaries will tend to have higher scores on linguistic ability than will terminated missionaries.

10. Active missionaries will tend to have achieved higher academic performance than terminated missionaries.

11. Persons oriented toward universalistic values will be more likely to have continued in missionary service than persons oriented toward particularistic interests.

12. Persons oriented toward social change will be more likely to have continued in missionary service than persons oriented toward non-change.

13. Persons oriented toward a "Middle of the Road" or "Conservative" theological position will be more likely to have continued in missionary

service than persons oriented toward a "Liberal" theological position.

14. The variables listed in the preceding hypotheses are so organized that they tend to constitute one sociocultural system for active missionaries and a different sociocultural system for terminated missionaries.

CHAPTER THREE

BACKGROUND OF RESPONDENTS PRIOR TO MISSIONARY SERVICE

1. Introduction: A Methodological Note

The focus of this chapter will be upon the relationship between selected factors which characterized respondents at the time they initially entered missionary service and their present career status - active or terminated.

Preliminary to this, however, further attention should be given to the relationship between country of assignment, sponsoring agency, and rate of termination.

All of the 250 respondents for whom background data are available have had missionary experience in either India, Japan or the Philippines. If the termination rate were the same for each country one might reasonably assume that similar factors were operative for each country. However, the data suggest that this is not a safe assumption. As Table 3 on the following page indicates, 54 percent of the persons with service in India during the period under study are now terminated missionaries whereas only one-third of those with service in Japan or the Philippines have discontinued their overseas mission work. Results of a Chi Square test are significant beyond the .01 level. Since it is highly unlikely that this difference could have occurred by chance, dissimilar factors are probably operative in the countries of service. Where the data

TABLE 3.— Career status of 250 Methodist missionaries by country of assignment, 1946-1967

Country	Total	Career Status		%C*
		A	T	
Total	250	140	110	44
India	132	61	71	54
Japan	80	54	26	33
Philippines	38	25	13	34

Source: Methodist Missionary Study, 1968
* %C = Percent changing career. This symbol will be used in subsequent tables to represent this item.

suggest that certain variables are significantly associated with the current active or terminated status of all respondents (results of a Chi Square test being significant at the .05 level or beyond) it will be necessary to examine the data by country of assignment before drawing conclusions.

Furthermore, the 250 respondents varied by marital status as well as by sponsoring agency within the Board of Missions. The largest proportion (189) were husbands and wives sponsored by the Division of World Missions (DWM) while a smaller proportion (61) were single women missionaries sponsored by the Women's Division of Christian Service (WDCS). As Table 4 indicates, the termination rate for the single women mission-

Table 4.— Career status of 250 Methodist missionaries by sponsoring agency, 1946-1967

Agency	Total	Career Status		%C
		A	T	
Total	250	140	110	44
DWM	189	111	78	41
WDCS	61	29	32	52

Source: Methodist Missionary Study, 1968

aries was higher (52 percent) than the rate for married couples (41 percent). However, results of a Chi Square test are significant only beyond the .20 level, suggesting only moderate association between marital status and/or sponsoring agency and termination of service. At certain points in the investigation it will be necessary to apply these controls before drawing conclusions from the distribution of the total sample alone.

In general, the procedure in this as well as subsequent chapters will be to report all relevant findings first, reserving all major discussion and interpretation until the data are before the reader. In addition to testing the hypotheses directly, data on several related areas will be examined in order to gain a comprehensive view of the functioning social system. Since the samples vary in size by country, the data will generally be presented by percentage distributions as well as in absolute numbers to aid the reader in comprehending the findings.

2. General Social Factors

In this section an attempt will be made to determine whether such background factors as place of birth, age, and occupation are related to continuity in the missionary career.

A. Place of Birth

The writer has heard the expressed opinion that persons from the "Bible-Belt" or the Southeastern portion of the United States have greater continuity in the missionary career than persons from other areas. A decision was therefore made to investigate whether place of birth within the United States was significantly related to continuation in missionary service. For the purpose of this analyis, place of birth was determined according to the jurisdictional system used by The Methodist Church for administrative purposes. Under this system the United States was divided into five territorial areas - Northeast, North Central, Southeast, South Central, and Western.

Table 5 indicates the distribution of respondents by career status by jurisdiction of birth. A higher proportion of persons from the Southeastern jurisdiction does show continuity in the missionary career than prevails for persons from the other jurisdictions, with those from the Western jurisdiction showing the highest proportion of terminations. Results of a Chi Square test are significant only at the .50 level, suggesting that this variability among the jurisdictions may be spurious.

TABLE 5. — Jurisdiction of birth of 220 U.S. born Methodist missionaries, 1946-1967, by career status

		Jurisdiction of Birth				
Status	Total*	NE	NC	SE	SC	W**
Total	218	50	75	40	34	19
Active	127	30	43	28	18	8
Terminated	91	20	32	12	16	11

Source: Methodist Missionary Study, 1968
*NR=2; **NE = Northeast; NC = North Central;
SE = Southeastern; SC = South Central; W = Western.

A somewhat different picture emerges in comparing persons from the Southeastern jurisdiction with all others born in the United States. The data in Table 6 indicate that continuity of the missionary career is greater for persons from the Southeastern jurisdiction than for those from all other jurisdictions. A Chi Square test, however, gives results

TABLE 6. — Selected Jurisdiction of birth of 220 Methodist missionaries, 1946-1967, by career status

	Career Status			
Jurisdiction	Total	A	T	%C
Total	218	127	91	42
Southeastern	40	28	12	30
All others	178	99	79	44

Source: Table 5.

significant only beyond the .20 level, indicating that this association between place of birth and career continuity is not statistically significant.

A somewhat altered picture emerges when these data are examined by country of assignment. Table 7 indicates that place of birth in the Southeastern jurisdiction is associated with career continuity for persons who have served in India, the results of a Chi Square test being significant beyond the .05 level for this group. However, among respondents who served in Japan the termination rate is approximately the same regardless of place of birth, and for the Philippines the termination rate is actually highest for persons from the Southeastern jurisdiction, indicating no association between place of birth and career continuity for persons who served in these two countries.

TABLE 7.— Selected Jurisdiction of birth of 220 U.S. born Methodist missionaries, 1946-1967, by country of assignment and career status

		Country of Assignment											
		India				Japan				Philippines			
Jurisdiction	Total*	Total	A	T	%C	Total	A	T	%C	Total	A	T	%C
Total	218	108	52	56	51	73	50	23	32	37	25	12	33
Southeastern	40	16	12	4	25	13	9	4	31	11	7	4	36
All others	178	92	40	52	57	60	41	19	32	26	18	8	31

Source: Methodist Missionary Study, 1968
*NR=2

In addition to the preceding findings, the data also suggest some relationship between birth outside the United States and termination of missionary service. Table 8 indicates that although the majority of the respondents were U.S. born, only 41 percent of these have terminated missionary service whereas 63 percent of those born outside the U.S. have terminated. The results of a Chi Square test are significant beyond the .05 level. Examination of the data revealed that all three respondents who were born in Canada have terminated; eight of ten born in Europe have terminated; seven of fourteen born in Asia have terminated, and one of the three born elsewhere has terminated. Since the number of persons born outside the U.S. represents only a small proportion of the total sample, no meaningful analysis was possible in terms of country of assignment.

TABLE 8.— U.S. birth *vs*. non-U.S. birth of 250 Methodist missionaries by career status, 1946-1967

Birthplace	Total	Career Status		%C
		A	T	
Total	250	140	110	44
U.S.	220	129	91	41
Non-U.S.	30	11	19	63

Source; Methodist Missionary Study, 1968

These data indicate that (1) persons born in the United States are more likely to have continued as Methodist missionaries than are persons born outside the United States, and (2) persons born within the United States and assigned to India are more likely to have continued their Methodist missionary service if they were born in the Southeastern jurisdiction than if their place of birth was elsewhere within the

United States. While the writer does not wish to draw conclusions at this point based upon these data alone, these findings do suggest that being born into a social structure which facilitates acculturation and socialization to some particular values does appear to be related to career continuity, especially among persons who have served in India. The analysis of other data may throw further light upon this finding.

B. Age at Time of Applicancy

Is the age of a person at the time he formally applies for missionary service associated with career continuity? The respondents ranged in age from under 20 to over 50 years of age at the time they submitted their applications volunteering for overseas assignment, but 73 percent were in the 20-29 age range. Table 9 indicates that 38 percent of those under 25 years of age at the time of their applicancy have terminated missionary service while 49 percent of those who were 25 years of age and over have terminated. However, a Chi Square test yields results significant only at the .20 level, indicating only a moderate association between older age at the time of applicancy and the tendency to terminate the missionary career.

TABLE 9.— Age at applicancy of 250 Methodist missionaries by career status, 1946-1967

Age	Total*	Career Status		%C
		A	T	
Total	248	138	110	44
Under 25	112	69	43	38
25 and over	136	69	67	49

Source: Methodist Missionary Study, 1968
* NR=2

C. Age at Time of Joining the Church

Is the age of a person at the time he joins the church associated with subsequent continuity in the missionary career? The respondents, at the time they joined the church, ranged in age from under 9 years to over 35, but 75 percent reported that they joined the church before they were 15 years of age. Table 10 indicates that only 40 percent of those who joined the church before they were 15 years of age have terminated their missionary career, while 55 percent of those who were 15 years of age and over have terminated. Results of a Chi Square test are significant at the .10 level, indicating that the association between older age at time of joining the church and the tendency to terminate the missionary career is slightly more significant than the relationship between age at the time of applicancy and the tendency to terminate. These findings, although at a relatively low level of statistical significance, suggest that the younger a person is at the time he joins the church the more likely he is to be socialized to values and patterns of behavior favorable to continuity in the missionary career.

TABLE 10.— Age at time of joining the church of 250 Methodist missionaries by career status, 1946-1967

		Career Status		
Age	Total*	A	T	%C
Total	230	129	101	44
Under 15	174	104	70	40
15 and over	56	25	31	55

Source: Methodist Missionary Study, 1968
* NR=20

D. Occupation at the Time of Applicancy

Related to the matter of age is the question of whether respondents' occupational background at the time of applicancy is related to career continuity. Table 11 indicates that the respondents were almost entirely either professional persons, housewives, or students, with the student category being the only one showing an appreciable tendency toward continuity in the missionary career. Results of a Chi Square test are significant for this distribution, however, only beyond the .20 level. However, when these data are further examined by combining the employed and housewife categories and comparing them with the student group, an interesting contrast results as indicated in Table 12. Whereas 51 percent of the respondents reporting an applicancy status of "employed" or

TABLE 11.— Occupation at time of applicancy of 250 Methodist missionaries by career status, 1946-1967

Occupation	Total*	Career Status		%C
		A	T	
Total	245	137	108	44
Professional	93	46	47	51
Managerial	6	3	3	50
Clerical	5	3	2	40
Labor	1	-	1	100
Housewives	34	16	18	53
Student	106	69	37	35

Source: Methodist Missionary Study, 1968
* NR=5

TABLE 12.— Employed *vs*. Student Occupation at time of applicancy of 250 Methodist missionaries by career status, 1946-1967

Occupation	Career Status		%C
	A	T	
Employed/housewife	68	71	51
Student	69	37	35

Source: Table 11

"housewife" have now terminated their overseas mission service, only 35 percent of those reporting a "student" status have discontinued their overseas mission work. Results of a Chi Square test are significant beyond the .02 level indicating a strong association between student status at applicancy and career continuity.

This pattern continues to prevail when the data are examined by country of assignment, as may be seen in Table 13. For each country the percentage of those who have terminated is higher for respondents who were either employed or housewives than it is for those who were still in the student status. The results of a Chi Square test, however, are significant only beyond the .50, .30 and .20 levels for India, Japan and the Philippines, respectively, suggesting that the relationship is relatively mild.

TABLE 13.— Employed *vs*. Student Occupation at time of applicancy of 250 Methodist missionaries by country of assignment by career status, 1946-1967

		Country of Assignment											
		India				Japan				Philippines			
Occupation	Total*	Total	A	T	%C	Total	A	T	%C	Total	A	T	%C
Total	245	132	61	71	54	76	52	24	32	37	24	13	35
Employed/ housewife	140	86	37	49	57	33	20	13	39	21	11	10	48
Student	105	46	24	22	48	43	32	11	26	16	13	3	19

Source: Methodist Missionary Student, 1968

* NR=5

3. Family Background

The structure of the family of origin has long been recognized as providing formative influences upon the development of persons. The focus in this section will be upon two areas of potential influence - the father's occupation and the religious affiliation of the parents.

A. Father's Occupation

The occupation of the head of the household is widely regarded as being one of the most influential determinants of the location of the nuclear family in the social stratification system characterizing the society in which one lives. It is the father's occupation which frequently determines the types of social groups to which the developing person is exposed as well as the degree of accessibility to such groups. One may therefore reasonably wonder whether or not the father's occupation is associated with the respondent's continuity in missionary service.

The respondent's fathers represented nearly all occupational groups, as indicated in Table 14. However, 52 percent were in professional or

TABLE 14.— Father's Occupation of 250 Methodist missionaries by career status, 1946-1967

Father's Occupation	Total*	Career Status		%C
		A	T	
Total	231	130	101	44
Professional	91	53	38	42
Managerial	30	19	11	37
Farmer	34	17	17	50
Clerical	20	13	7	35
Sales Worker	16	8	8	50
Craftsman	24	12	12	50
Operative	9	5	4	44
Service Worker	6	2	4	66
Laborer	1	1	-	-

Source: Methodist Missionary Study, 1968
*NR=19

managerial work and these groups, plus those in clerical work, tended to be more strongly associated with their offspring's continuity in the missionary career than the other occupational groups. However, the results of a Chi Square test are significant only beyond the .80 level, indicating that the variability among these occupational groups has little statistical significance.

Some refinement of these figures occurs when the professional and managerial groups are combined and compared with all other groups combined. The resulting distribution is shown in Table 15 and indicates a slightly higher rate of continuity for the offspring of fathers in professional or managerial occupations. A Chi Square test yields results significant only beyond the .50 level, indicating again very little relationship between high status occupation on the part of the father and continuity in the missionary career by his offspring.

TABLE 15.— Father's Occupation, Professional or Managerial *vs.* all others, at time of applicancy of 250 Methodist missionaries by career status, 1946-1967

Father's Occupation	Career Status		%C
	A	T	
Professional or Managerial	72	49	40
All others	58	52	47

Source: Table 14

Since a large proportion of the respondents came from families in which the father was a professional person, it may reasonably be asked whether there is any relationship between the father being in a church-related profession and career continuity by his offspring. Table 16 presents the data for the sub-sample of respondents whose fathers were

TABLE 16.— Father's Profession, Missionary or Minister, _vs_. all others, at time of applicancy of 91 Methodist missionaries by career status, 1946-1967

Father's Profession	Total*	Career Status A	Career Status T	%C
Total	89	51	38	43
Missionary or Minister	56	34	22	39
Other professional work	33	17	16	48

Source: Methodist Missionary Study, 1968
*Two persons omitted due to clerical error

serving in professional occupations. Although the termination rate is higher for those respondents whose fathers were in professional work other than the ministry or missionary service, a Chi Square test yields results significant only beyond the .70 level, indicating that the relationship has little statistical significance.

In summary, the data reveal that while the respondents came disproportionately from families in which the father was a professional person, and that while career continuity is consistent with this background, there appears to be no statistically significant relationship between the father's occupation and continuity in the missionary career.

B. Parent's Church Membership

One of the hypotheses held at the beginning of this study was that "persons whose parents were Methodist will be more likely to have continued as Methodist missionaries than persons of religiously-mixed or non-religious parentage." This hypothesis assumes that the socialization process nurtured by Methodist parents, deliberate or inadverent, is more likely to predispose respondents toward continuity as _Methodist_ missionaries than is the socialization process nurtured in religiously-mixed or non-religious homes.

The data in Table 17 support the hypothesis. There is almost a linear relationship between the degree of parental Methodist affiliation and continuity in the missionary career. Where both parents were Methodists, 62 percent of the respondents have continued in missionary service; where both parents were non-Methodist Protestants, only 38 percent of the respondents have continued their overseas missionary work. The results of a Chi Square test are significant beyond the .01 level, indicating a very significant relationship.

TABLE 17.— Parental Church Membership of 250 Methodist missionaries by career status, 1946-1967

		Career Status			
Church Membership	Total*	A	T	%A	%T
Total	248	138	110	56	44
Both Methodists	151	94	57	62	38
Methodist and Protestant	26	16	10	61	39
Both non-Methodist Protestants	58	22	36	38	62
Other	13	6	7	46	54

Source: Methodist Missionary Study, 1968
*NR=2
$x^2 = 11.77$; 3 d.f., <.01

However, when these data are examined by country of assignment, the distribution is somewhat modified, as may be seen in Table 18. The linear relationship is no longer so prominent, and the Chi Square test yields results significant only at the .10, .30 and .50 levels for India, Japan and the Philippines, respectively. It therefore appears that parental church membership is associated mainly with continuity of service in India and has statistically little significant relationship with career continuity in Japan or the Philippines.

TABLE 18.— Parental Church Membership of 250 Methodist missionaries by country of assignment by career status, 1946-1967

Parent's Church Membership	Total*	Country of Assignment								
		India			Japan			Philippines		
		A	T	%C	A	T	%C	A	T	%C
Total	248	61	71	54	52	26	33	25	13	34
Both Methodist	151	40	32	44	36	15	48	18	10	36
Meth. & Other Prot.	26	7	9	56	6	1	14	3	-	-
Both non-Meth. Prot.	58	11	25	69	8	8	50	3	3	50
Other	13	3	5	63	2	2	50	1	-	-

Source: Methodist Missionary Study, 1968
*NR=2; Totals by country omitted due to table limitations.

Slightly more stringent measures emerge when the religious affiliation of the father and mother are considered separately in terms of Methodist or non-Methodist membership. As may be seen in Table 19, only 37 percent of the respondents having Methodist fathers have terminated their overseas service while 60 percent of those with non-Methodist fathers have done so. A Chi Square test yields results significant beyond the .01 level, indicating, on the basis of the total sample, a strong relationship between the father's church membership and continuity in the missionary career.

TABLE 19.— Father's Church Membership of 250 Methodist missionaries by career status, 1946-1967

Father's Church Membership	Total*	Career Status		%C
		A	T	
Total	230	129	101	44
Methodist	160	101	59	37
Non-Methodist	70	28	42	60

Source: Methodist Missionary Study, 1968
*NR=20

However, again the strength of the association does not hold for each country, as may be seen in Table 20. In each case the termination rate is higher for respondents with non-Methodist fathers than for those with Methodist fathers. A Chi Square test yields results significant beyond the .02 level only for India, however; for Japan and the Philippines the results are significant only at the .50 and .90 levels respectively. It appears therefore that Methodist membership on the part of the father is significantly associated with career continuity only for respondents who have served in India.

TABLE 20.— Father's Church Membership of 250 Methodist missionaries by country of assignment by career status, 1946-1967

Father's Church Membership	Total*	Country of Assignment								
		India			Japan			Philippines		
		A	T	%C	A	T	%C	A	T	%C
Total	230	56	65	54	49	23	32	24	13	35
Methodist	160	42	34	45	39	15	28	20	10	33
Non-Methodist	70	14	31	69	10	8	44	4	3	43

Source: Methodist Missionary Study, 1968
*NR=20; Totals by country omitted due to table limitations.

Table 21 presents the data on the religious affiliation of the respondent's mothers. The distribution is similar to the one according

TABLE 21.— Mother's Church Membership of 250 Methodist missionaries by career status, 1946-1967

Mother's Church Membership	Total	Career Status		%C
		A	T	
Total	236	133	103	44
Methodist	168	103	65	39
Non-Methodist	68	30	38	56

Source: Methodist Missionary Study, 1968
*NR=14

to the father's church membership, and the results of a Chi Square test are significant at the .05 level. However, here too the strength of this association does not hold for each country, as may be seen in Table 22. The termination rate is higher for respondents with non-Methodist mothers than for those with Methodist mothers, but a Chi Square test yields results significant beyond the .05 level only for India; for Japan and the Philippines the results are significant only beyond the .50 and .80 levels respectively. As for the fathers, it appears that Methodist membership on the part of the mother is significantly associated with career continuity only for respondents who have served in India.

TABLE 22.— Mother's Church Membership of 250 Methodist missionaries by country of assignment by career status, 1946-1967

Mother's Church Membership	Total*	Country of Assignment								
		India			Japan			Philippines		
		A	T	%C	A	T	%C	A	T	%C
Total	236	59	65	52	50	25	33	24	13	34
Methodist	168	45	39	46	39	16	29	19	10	34
Non-Methodist	68	14	26	65	11	9	45	5	3	38

Source: Methodist Missionary Study, 1968
*NR=14; Totals by country omitted due to table limitations.

In light of these additional analyses, the hypothesis that parental membership in The Methodist Church will be positively associated with continuity in the Methodist missionary career is only partially supported. In every instance examined, there is a higher termination rate for respondents with non-Methodist parents than for respondents with Methodist parents. However, this relationship is statistically significant only for respondents who have served in India. The data distribution for Japan and the Philippines is consistent with the hypothesis but the relationship is not statistically significant at the .05 level. The findings therefore depart to some extent from those of Jager who concluded without qualification that parental membership in The Methodist Church is significantly associated with continuation in the Methodist missionary career.[1] Had he studied individual countries it is quite probable that he would have found variations in the general pattern similar to those revealed in this study.

D. Education

One of the formative influences upon the developing person consists of his educational experience. An examination of a person's formal educational attainment is one frequently used measure in this connection. But, since the Board of Missions requires of all prospective missionaries a college education and professional training consistent with one's anticipated work, it appeared that an examination of the level of educational attainment would not be very fruitful. Instead, attention was focused on two areas - the type of college attended and academic performance.

A. Type of College attended

Jager found a significant positive relationship between attendance at a church-related college and continuity in the missionary career.[1] The findings of the present study do not support this conclusion. Respondents were classified according to their attendance at a Methodist-

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1. Jager, An Examination of Factors . . . .

2. Ibid.

related college, a church-related college of another denomination, a private non-sectarian college, or a public (state-operated) college. In each category the proportion of persons who had continued in active service exceeded the proportion which had terminated. The data were therefore divided into only two classifications - attendance at a church-related college and attendance at a non-church related college. The results are shown in Table 23.

TABLE 23.— Type of College attended by 250 Methodist missionaries by career status, 1946-1967

Type of College	Total*	Career Status		%C
		A	T	
Total	226	132	94	42
Church-related	112	67	45	40
Non-church related	114	65	49	43

Source: Methodist Missionary Study, 1968
*NR=24

Although the termination rate is three percent higher for respondents who attended a non-church related college, a Chi Square test yields results significant only beyond the .80 level. On the basis of these data, there appears to be no statistically significant relationship between attendance at a church related college and continuity in the missionary career. The hypothesis is therefore not supported.

B. Academic Performance

In the discussion of constitutional factors in Chapter Two it was noted that intelligence is "presumably related to a person's capacity to function satisfactorily in a culture other than his own, especially since adjustment to a new culture usually makes new demands" upon a person at this level. One measure of intelligence is a person's academic performance. It was therefore hypothesized that "active missionaries will tend to have achieved higher academic performance than terminated missionaries."

As is evident in Table 24, the data invalidate this hypothesis. Of those respondents having an "A" or "A-" grade average in college, 62 percent have terminated whereas only 41 percent of those reporting a "B" or "C" grade average have terminated.[1] This difference is the opposite of that hypothesized and a Chi Square test yields results significant beyond the .05 level.

TABLE 24.— College Academic Performance of 250 Methodist missionaries by career status, 1946-1967

		Career Status		
Grade Average	Total*	A	T	%C
Total	186	101	85	45
"A" or "A-"	42	16	26	62
"B" or "C"	144	85	59	41

Source: Methodist Missionary Study, 1968
*NR=64 (A=39; T=25)

Further refinements emerge when these data are examined by country of assignment, as shown in Table 25. For each country a higher proportion of persons with a grade average in the "A" range have terminated than is true for persons whose grade averages were in the "B" or "C" range. However, the results of a Chi Square test are significant beyond

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[1] The Board of Missions normally screens out applicants having a grade average below "C". Among the respondents in this study, 23 percent reported an "A" or "A-" average; 68 percent were in the "B" range, while only 9 percent were in the "C" range.

TABLE 25.— College Academic Performance of 250 Methodist missionaries by country of assignment by career status, 1946-1967

		Country of Assignment								
		India			Japan			Philippines		
Grade Average	Total*	A	T	%C	A	T	%C	A	T	%C
Total	186	45	52	54	38	23	38	18	10	36
"A" or "A-"	42	4	15	79	9	8	47	3	3	50
"B" or "C"	144	41	37	47	29	15	34	15	7	32

Source: Methodist Missionary Study, 1968
*NR=64 (A=39; T=25); total by country omitted due to table limitations.

the .05 level only for India; the results for Japan and the Philippines are significant only at the .70 and .80 levels respectively.

In summary, the data not only invalidate the hypothesis but indicate a statistically significant association between high college grades and termination, rather than continuation, of the missionary career among respondents with service in India. The trend among persons who have served in Japan and the Philippines is consistent with this finding but not statistically significant.

5. Religiously Oriented Experiences

In becoming a missionary a person enters a church-related vocation. It would appear that his previous religiously-oriented experience would have served the function of what Merton calls "anticipatory socialization," making it somewhat more likely that the greater a person's previous religiously oriented experiences, the more likely is he to have continued his missionary career. In this section four areas of religious-oriented experiences will be investigated - religious activities in high school and college, number of religious courses, church experience score, and previous missionary experience.

A. Religious Activities in High School and College

An attempt was made to measure respondents' participation in church sponsored groups, such as church youth groups, using a modified form of Chapin's Social Participation Scale. Respondents were given one point for membership in a church-sponsored group, three points for serving on a committee within that group, and five points for each executive office (president, vice-president, secretary, treasurer) held. The cumulative score was divided by five to give a one-digit index to the respondent's participation in church-sponsored organizations. The resulting distribution for the high school period is reported in Table 26.

TABLE 26.— High School religious activities score index of 250 Methodist missionaries by career status, 1946-1967

Score Index	Total	Career Status		%C
		A	T	
Total	250	140	110	44
Less than one point	211	116	95	45
One point or more	39	24	15	38

Source: Methodist Missionary Study, 1968

The distribution lays in the anticipated direction, with a higher rate of termination for persons with a low score index for participation in church sponsored organizations. Results of a Chi Square test, however, are significant only beyond the .70 level, suggesting little association between participation in church sponsored organizations at the high school level and continuity in the missionary career. The writer prefers not to draws any conclusions from these findings for two reasons: (1)

The respondents' self reports appear to vary greatly in the degree of completeness in reporting high school level activities; if all reports were uniformly complete it is quite possible that the index scores would be considerably modified. (2) The scoring procedures may have been too stringent, since the results showed the majority of the respondents to have an average index score of less than one point, with only five respondents having an index score of three or more points.

The respondents' self report on participation in religious activities at the college level appeared to be more complete than their report on participation in religious activites at the high school level. The same scoring procedures were applied as used in determining the index score at the high school level, but the college level index scores were distributed over the entire 0-9 range. A summary of the results is presented in Table 27. Here again the termination rate is highest for persons with a low index score on participation in religious activities. The results of a Chi Square test are significant only beyond the .10 level, but on the basis of the respondents' self report, this suggests that perhaps participation in religious activities at the college level may be more strongly associated with career continuity than is participation at the

TABLE 27.— College religious activites score index of 250 Methodist missionaries by career status, 1946-1967

Score Index	Total	Career Status A	Career Status T	%C
Total	250	140	110	44
Less than one point	91	44	47	52
One point or more	159	96	63	40

Score: Methodist Missionary Study, 1968

high school level - or, on the other hand, this difference may simply be a function of variability in the degree of completeness in report on participation at each of the two levels.

B. Number of Religious Courses

Like participation in religious activities, the number of religious courses which a person has studied in college and/or graduate school might conceivably serve the purpose of anticipatory socialization and therefore possibly be related to subsequent continuity in the missionary career. Respondents were classified according to the actual number of religious courses taken, on a "0" to "10+" continuum, with an additional "Seminarian" category. The only noticeable difference appeared to be between persons not reporting having had any religious courses and those reporting having had one or more such courses, and this distribution is reflected in Table 28 below. Whereas 40 percent of those persons reporting having had one or more religious courses have terminated their missionary career, 59 percent of those without any religious courses have done so. The results of a Chi Square test are significant beyond the .05 level, indicating that having had some religious courses is significantly

TABLE 28.— Number of religious courses taken by 250 Methodist missionaries by career status, 1946-1967

Number of Religious Courses	Total*	Career Status		%C
		A	T	
Total	236	134	102	43
None	41	17	24	59
One or more	195	117	78	40

Source: Methodist Missionary Study, 1968
*NR=14

related to career continuity.

This finding is, however, not entirely supported when the data are examined by country of assignment, as may be observed from Table 29. The trends are consistent with the previous finding, with the highest termination rate for each country being reported by persons who had no religious courses at the time they formally applied for overseas service. The results of a Chi Square test, however, are significant only beyond the .70, .20, and .70 levels for India, Japan and the Philippines, respectively. Under this closer scrutiny it appears that having had some religious courses is consistent with but not statistically significantly related to continuity in the missionary career.

TABLE 29.— Number of religious courses taken by 250 Methodist missionaries by country of assignment by career status, 1946-1967

		Country of Assignment								
		India			Japan			Philippines		
Number of Religious Courses	Total*	A	T	%C	A	T	%C	A	T	%C
Total	236	58	64	52	51	25	33	25	13	34
None	41	10	15	60	4	6	60	3	3	50
One or more	195	48	49	51	47	19	29	22	10	31

Source: Methodist Missionary Study, 1968
*NR=14; Total by country omitted due to table limitations.

C. Church Experience

Respondents were asked to list in their personal information sheet the part which they had taken in the work of the church other than that reported under their student experiences. Their reports were scored on a modified Chapin's Social Participation Scale similar to the one used to score the respondents' participation in high school and college religious activities. It might reasonably be assumed that persons reporting a high degree of involvement in the work of the church would tend to continue their missionary career. The data, however, do not support this presupposition, as may be seen in Table 30 below. The higher termination rate is for persons reporting a high degree of involvement in the work of the organized church. The results of a Chi Square test, however, are significant only beyond the .50 level. It therefore appears that career continuity is consistent with a low degree of involvement in the work of the church, but that this relationship is not statistically significant. Further analysis may reveal that this relationship is better explained by the respondents' age than by his career status, since older applicants might be expected to have had opportunity for more extensive involvement in the work of the organized church than would have those persons who were still in their student status at the time of their applicancy.

TABLE 30.— Church experience index score for 250 Methodist missionaries by career status, 1946-1967

		Career Status		
Index Score	Total	A	T	%C
Total	250	140	110	44
Under one point	81	49	32	40
One point and over	169	91	78	48

Source: Methodist Missionary Study, 1968

D. Previous Missionary Experience

Some of the respondents had worked overseas as special term missionaries, usually for a period of three years, prior to applying for regular missionary service. Such persons would have greater knowledge of overseas mission work than persons without such experience, and it might reasonably be expected that such persons would be more likely to continue in missionary service than persons who lacked this prior experience. Table 31 indicates that the data support this expectation. The

TABLE 31.— Special term missionary experience of 250 Methodist missionaries by career status, 1946-1967

Special Term Service	Total*	Career Status		%C
		A	T	
Total	236	131	105	44
Yes	45	34	11	24
No	191	97	94	49

Source: Methodist Missionary Study, 1968
*NR=14

rate of termination is twice as high among persons without previous special term missionary experience (49 percent) as among persons with such experience (24 percent). A Chi Square test yields results significant beyond the .01 level, indicating little likelihood that this association could have occurred by chance. Due to the small proportion with such experience, no further analysis was attempted in terms of country of assignment.

In summary, the data indicate that previous special term missionary experience is significantly related to continuation in missionary service. A high degree of participation in religious activities at the high school and college level, and having had one or more religious courses, is consistent but not statistically significantly relted to continuity in the missionary career. A high degree of involvement in the work of the organized church appears to be consistent with termination of the missionary career, but not at a statistically significant level.

6. Position in the Family Life Cycle

With an awareness that a person's position in the family life cycle has implication for his behavior, three additional variables - marital status, years married, and ages of children - were examined. No hypotheses were formed but the data show that these variables have surprising predictive value. Since all persons serving under the Women's Division were single women, it should be noted that the following data refer only to respondents who served under the Division of World Missions.

A. Marital Status

Respondents who served under the Division of World Missions may have been either single, engaged or married at the time they formally applied for overseas service. The data in Table 32 indicate a linear relationship between marital status and career continuity. Persons who were single at the time of their applicancy are more likely to have continued as overseas missionaries, while persons who were married are

TABLE 32.— Marital status at applicancy for 189 Methodist missionaries by career status, 1946-1967

Marital Status	Total*	Career Status		%C
		A	T	
Total	184	107	77	42
Single	57	44	13	23
Engaged	27	18	9	33
Married	100	45	55	55

Source: Methodist Missionary Study, 1968
*Other and NR=5

more likely to have terminated. A Chi Square test yields results significant beyond the .001 level, indicating that this relationship is very significant.

This pattern is only slightly modified when these data are examined by country of assignment, as may be seen in Table 33. Persons assigned to Japan or the Philippines were clearly more likely to terminate their missionary career if they were married when they submitted their formal applications for overseas service. For India, the termination rate is slightly higher for persons who were engaged, but this may be a chance variation due to the small number in that category. Regardless, the overall pattern remains, and results of a Chi Square test are significant beyond the .10, .02 and .10 levels for India, Japan and the Philippines, respectively. These results are statistically significant for Japan and approach significance for the other two countries, indicating a relatively strong association between a person being married at the time of his applicancy and the tendency to terminate his missionary career.

TABLE 33.— Marital status at applicancy for 189 Methodist missionaries by country of assignment by career status, 1946-1967

		Country of Assignment								
		India			Japan			Philippines		
Marital Status	Total*	A	T	%C	A	T	%C	A	T	%C
Total	184	45	55	55	42	12	22	20	10	30
Single	57	16	10	38	21	3	17	7	-	-
Engaged	27	3	6	66	9	-	-	6	3	33
Married	100	26	39	60	12	9	43	7	7	50

Source: Methodist Missionary Study, 1968
*Other and NR=5; Totals by country omitted due to table limitations.

B. Years Married

Further examination of the data for respondents who were married at the time of their applicancy indicates that the longer a person was married prior to his applicancy, the more likely he is to have terminated his missionary career. This relationship is linear also, as may be observed from Table 34 below, and the results of a Chi Square test are significant beyond the .05 level, indicating a statistically significant association.

TABLE 34.— Length of marriage of 100 Methodist nissionaries prior to applicancy by career status, 1946-1967

Length of Marriage	Total*	Career Status		%C
		A	T	
Total	90	41	49	54
1-3 years	39	23	16	41
4-8 years	34	14	20	51
9+ years	17	4	13	76

Source: Methodist Missionary Study, 1968
*NR=10

This pattern is only slightly modified when the data are examined by country of assignment, as may be seen in Table 35 below. For India

TABLE 35.— Length of marriage of 100 Methodist missionaries prior to applicancy by country of assignment and career status, 1946-1967

Length of Marriage	Total*	Country of Assignment								
		India			Japan			Philippines		
		A	T	%C	A	T	%C	A	T	%C
Total	90	24	34	59	10	9	47	7	6	46
1-3 years	39	12	10	46	5	4	44	6	2	25
4-8 years	34	8	13	62	5	5	50	1	2	67
9+ years	17	4	11	73	-	-	-	-	2	100

Source: Methodist Missionary Study, 1968
*NR=10; Totals by country omitted due to table limitations.

and the Philippines, the longer a person had been married at the time he applied for overseas service, the more likely he is to have discontinued his missionary career. For Japan, the rate is slightly higher for persons who had been married four to eight years. However, the overall pattern remains, even though a Chi Square test yields results significant only at the .30, .90 and .20 levels for India, Japan and the Philippines, respectively. Although these results are not statistically significant, they are consistent with the overall finding that the longer a person was married prior to his applicancy, the more likely he is to have terminated his missionary career.

C. Age of Children

Although the respondents who were married at the time of their applicancy had generally been married only a few years, several reported having one or more children at that time. The data were therefore examined to determine whether the age of the children was associated with subsequent termination of overseas mission work. The findings, presented in Table 36 below, indicate that the older the children were at the time of applicancy the more likely is the respondent to have terminated. Results of a Chi Square test are significant beyond the

TABLE 36.— Age of children of 64 Methodist missionaries at time of applicancy by career status, 1946-1967

Age of Children	Total	Career Status A	Career Status T	%C
Total	64	45	19	30
0-5 years	27	25	2	7
0-12 years	37	20	17	46

Source: Methodist Missionary Study, 1968

.01 level, indicating a very significant association.

When these data are examined by country of assignment, the pattern remains essentially unchanged. Table 37 below indicates that respondents assigned to India and the Philippines were more likely to have terminated their missionary career if, at the time of their applicancy for overseas service, they had children in the older age category. Results of a Chi Square test are significant beyond the .02 level for India, indicating a relationship of statistical significance. A Chi Square test yields results for the Philippines significant only at the .50 level, but this low relationship may be due to a chance variation due to the very small number of respondents from that country. It was not possible to establish any trend for Japan since no respondent who served in that country reported having children over five years of age at the time of applicancy. Overall, the pattern of respondents with older children tending to terminate remains, and the relationship is statistically significant among respondents who have served in India.

TABLE 37.— Age of children of 64 Methodist missionaries at time of applicancy by country of assignment and career status, 1946-1967

Age of Children	Total*	Country of Assignment								
		India			Japan			Philippines		
		A	T	%C	A	T	%C	A	T	%C
Total	64	25	15	38	9	7	44	2	6	25
0-5 years	36	14	2	12	9	7	44	2	2	50
0-12 years	28	11	13	57	-	-	-	-	4	100

Source: Methodist Missionary Study, 1968
*Totals by country omitted due to table limitations.

7. Discussion and Interpretation

It appears to the writer that the data which have been presented tend to cluster around two major areas: (1) The type of socialization structures prevalent during the pre-applicancy period of the respondent, and (2) The stage at which the respondents were located in their own family life cycle at the time of applicancy. In regard to the first area, the data indicate the following statistically significant factors:

1. Persons born in the United States are more likely to have continued their missionary career than are persons who were born elsewhere, and persons assigned to India are more likely to have continued their missionary career if they were born in the Southeastern jurisdiction of The Methodist Church in the United States.

2. Persons who were still students at the time of formally applying for overseas service are more likely to have continued their missionary career than are persons who had already completed their formal education and entered full-time work.

3. Persons of Methodist parentage are more likely to have continuity in the Methodist missionary career than are persons of religiously-mixed or non-religious parentage, especially if they were assigned to India.

4. Persons having had some religious courses prior to applicancy are more likely to have continued their missionary career than are persons who reported having had no such courses, although it is to be noted that the statistical significance of this finding diminishes when the data are examined by country of assignment.

5. Persons with special term missionary experience prior to applicancy are more likely to continue in the missionary career than persons without such experience.

In addition to the above factors, it was observed that (1) being under 25 years of age at the time of applicancy, (2) having a high degree of involvement in extracurricular religious activities at the high school and college levels, and (3) having a low degree of involvement in formal church experience is consistent with but not statistically significantly related to career continuity.

These findings suggest that the person most likely to continue in the missionary career is one who (1) was born in the United States, (2) applied for missionary service while he was still a student in a college or university, (3) was of Methodist parentage, (4) had some religious courses, (5) had previous special term missionary experience, (6) was under 25 years of age at the time of applicancy, (7) had a high degree of involvement in extracurricular activities during high school and college, and (8) had only a low degree of experience in the work of the local organized church. If the person was assigned to India, it appears that birth not only in the United States but within the Southeastern portion of that country and of Methodist parentage are significantly related to career continuity.

Rather than being a collection of incoherent findings, these observations appear to be systematically related to socialization theory. Parsons has spoken of socialization as

> . . . the integration of ego into a role complementary to that of alter(s) in such a way that the common values are internalized in ego's personality, and their respective behaviors come to constitute a complementary role-expectation-sanction system.[1]

It is widely held by personality psychologists that the process of socialization, through which fundamental patterns of belief and behavior are developed, is most formative during the childhood years and that the patterns laid down in early life are not radically changed by adult experience. It therefore follows that the pattern which is acquired "must in a very important degree be a function of the fundamental role structure and dominant values of the social system."[2] Patterns of belief and behavior are culturally learned; for this reason, variations in behavior are, at least in part, related to differences in social structure which regulates one's exposure to different patterns of values and action. Even the family, as the major channel for the diffusion of cultural standards to the oncoming generation, transmits only that portion of the culture "accessible to the social stratum and groups in which the parents find themselves."[3] Differences in behavior are therefore not simply random occurances, but are related at least in part to the types of socialization structures prevalent during the earlier life of a person.

When the findings of this chapter are viewed from the perspective of socialization theory, which has been referred to all too briefly, elements of consistency are seen to emerge. To establish a prototype, persons who were U.S. born, entered missionary work without having a prior full-time occupation, were of Methodist parentage, with some formal religious training and special term missionary experience, under 25 years of age, with a high degree of involvement in extracurricular religious activities as a student but with a low degree of experience om the organized work of the local church will have clearly been socialized through different social structures than will have his opposite - a non-U.S. born person, having had another full-time occupation prior to entering missionary service, of non-Methodist parentage, without formal religious training, without special term missionary experience, over 25 years of age, with a low degree of involvement in extracurricular religious activities as a student but with extensive experience in the established work of the local church. Differences in behavior (career continuity vs. career change in this case) may be seen not simply as random acts nor as the result of unique situational factors, but as the outcome of interaction between the situation factors and the socialized patterns or tendencies which a person brings to the situation. Hence, even where the situation is held constant behavior can be expected to vary according to differences in persons' internalized patterns. Variation between situations can be expected to compound the possible behavioral outcome of interaction between situational factors and a person's socialized patterns, and may possibly account for some of the difference in termination rates between persons who have served in India and those who have served in Japan or the Philippines. Birth in the Southeastern United States and of Methodist parentage was statistically significantly related to career continuity among persons who have served in India but only consistent with career continuity among persons who have served in Japan or the Philippines. This suggests that certain situational "strains" encountered in service in India make place of birth and parental religious affiliation increasingly crucial variables in determining career continuity. Further exploration of this inference will have to await examination of situational variables in subsequent chapters.

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[1] Parsons, The Social System, p. 211.

[2] Ibid., p. 227.

[3] Merton, Social Theory . . . , p. 158.

The second major area in which the data findings appear to the writer to cluster is that of the place of respondents (those employed by the Division of World Missions only) in their own family life cycle at the time they formally applied for missionary service. The data indicated the following statistically significant findings:

1. Persons who were single at the time of their applicancy are likely to have continued their missionary career; persons who were engaged are somewhat likely to have continued; persons who were married are somewhat likely to have terminated.

2. Among persons who were married at the time of applicancy, those who had been married the longest were the most likely to have terminated, although it was noted that the statistical significance of this finding diminishes when the data are examined by country.

3. Among persons with children, those with older children were more likely to have terminated than those with younger children.

These findings indicate that being married, increased length of marriage, and advanced age of children at the time of applicancy are all significantly associated with career termination. The writer wishes to suggest that two factors are possibly operative in this situation: (1) Being single at the time of formally applying for missionary service and contracting marriage only after having some missionary experience may facilitate a pattern of adult socialization to the missionary career which nurtures career continuity. (2) Attainment of a certain stage in the family cycle - having children of high school or college age, for example, necessiating prolonged separation among family members - may engender "strain" upon the family precipitating career termination. If the latter possibility has validity, then the termination of persons who were married and had older children at the time of applicancy may be only an advanced indication of what may be expected of others when they too reach a similar stage in their family life cycle. Further examination of these two possibilities will have to be deferred until the relevant questionnaire data are examined.

At the risk of considerable redundancy, this chapter may be summarized by the delineation of the prototype of the missionary applicant who, on the basis of the data, would be most likely to continue in the missionary career. Such a person would be single (if married, only recently so and with no children over five years of age), U.S. born, under 25 years of age, a college or university student, of Methodist parentage, with some formal religious courses and special term missionary experience, a high rate of participation in extracurricular religious activities at the high school and college level, and without extensive involvement in the work of the organized church. Such a person, it appears, would be predisposed through socialization toward patterns of belief and behavior consistent with continuity in the missionary career.

CHAPTER FOUR

SITUATIONAL FACTORS I: LOCALE AND ASSIGNMENT CHARACTERISTICS

In this chapter attention will be given to selected aspects of the respondents' community of residence while serving overseas. An attempt will be made to build upon the findings presented in the previous chapter regarding the significance of certain background variables as they relate to continuity or discontinuity of the missionary career. For this reason the emphasis here will not be upon describing a prototype missionary assignment; rather, the focus will be upon comparing and analyzing the data reported by the two criterion groups - the active and terminated missionaries.

1. Size of Community of Residence

Numerous ecological factors can combine in various ways to determine to a large degree the potential boundaries of a person's social experiences. One of the most decisive and well known such ecological factors is the size of the community in which a person resides. As a general rule, a large population center will have more numerous and diverse institutions than will small population centers. As a result, patterns of interdependency between individuals and social institutions tend to be more complex in large urban areas than in small rural communities; Gesellschaft characteristics come into the ascendency while

Gemeinschaft characteristics diminish as the dominant features of the total population unit.[1]

For these reasons, persons who move from small to large population centers, or vice versa, characteristically find that the new community of residence is marked by patterns of relational behavior at variance with those which marked his former community of residence. Adjustment to the new patterns of social relations may be easy if they are essentially continuous with the patterns he had previously known; on the other hand, the adjustment may be correspondingly difficult according to the degree that the new patterns are discontinuous with previously known patterns. It may therefore be anticipated that persons who experience radical change in the size of their community of residence will have greater adjustment strains, and therefore be more predisposed toward career termination, than persons who experience less change in the size of their community of residence.

The respondents were asked to indicate the size of the community in which they resided during their high school period and the size of the community in which they lived while serving in the country of their assignment. The data, as presented in Table 38 on the following page, indicate that as a total group the respondents experienced a rather drastic change in the size of their community of residence. The distribution, for the total group and by country of assignment, indicates in

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[1] See Ferdinand Toennies, Community and Society (Gemeinschaft und Gesellschaft) translated and edited by Charles P. Loomis (East Lansing, Michigan: Michigan State University Press, 1957).

TABLE 38.— Size of community of residence during high school and in country of assignment for 236 Methodist missionaries, 1946-1967

Community Size	Total*		Country of Assignment					
			India		Japan		Philippines	
	H.S.	Field	H.S.	Field	H.S.	Field	H.S.	Field
Total	233	234	121	121	74	75	38	38
500,000+ and suburbs	28	92	16	31	8	47	4	14
100,000 to 499,999	31	70	16	47	13	21	2	2
10,000 to 99,999	68	35	33	25	18	1	17	9
Under 10,000	81	31	42	15	28	3	11	13
Open Country	25	6	14	3	7	3	4	-

Source: Methodist Missionary Study, 1968
*NR for High School = 3; NR for Field = 2.

each case a clearly marked shift toward the overseas community of residence being a much larger population center than the high school community of residence. In each case the modal category for the high school period was the small town while, again in each case, the modal category for the overseas missionary period was that of the large urban center. The results of a Chi Square test are significant beyond the .001 level for the total group and for those assigned to India or Japan; for respondents assigned to the Philippines a Chi Square test yields results significant beyond the .02 level. In each case then the results are statistically significant, indicating that respondents generally worked in population centers overseas much larger than those in which they were reared.

Given the above descriptive data, the important question at this point in this study is that of whether terminated missionaries experienced a greater degree of change between high school community of residence and overseas community of residence than did the active missionaries. The data, presented in Table 39 on the following page,

TABLE 39.— Size of community of residence during high school and in country of assignment for 236 Methodist missionaries, 1946-1967, by career status

Community Size	High School				Assigned Country			
	Total*	A	T	%C	Total*	A	T	%C
Total	233	130	103	44	234	129	105	45
500,000+	28	14	14	50	92	60	32	35
100,000 to 499,999	31	17	14	45	70	34	36	51
10,000 to 99,999	68	42	26	38	35	17	18	51
Under 10,000	81	44	37	46	31	17	14	45
Open Country	25	13	12	48	6	1	5	83

Source: Methodist Missionary Study, 1968
*NR for High School = 3; NR for Assigned Country = 2

indicate that the active missionaries have actually experienced a greater change in size of community of residence than did the terminated missionaries. During their high school period both active and terminated missionaries lived proportionately in communities of similar size; the results of a Chi Square test are significant only at the .90 level, indicating that the difference in the two distributions has no statistical significance. However, while both groups tended to live in much larger population centers overseas, the active missionaries are residing in greater proportions in the large urban centers, and the rate of termination tends to increase as community size decreases. A Chi Square test yields results significant at the .10 level, indicating that this difference in size of overseas community of residence approaches statistical significance.

At first glance this finding is somewhat the opposite of that which might have been anticipated. However, this finding is not altogether incongruous if two factors are noted: (1) Size of community is not necessarily comparable between the United States and Asia insofar as this is an index to the type of prevailing relational patterns. As one respondent noted, " . . . the city we live in has about 500,000 people but [is] still just a big village."[1] In the absence of a refined yardstick to measure comparability between U.S. and Asian population centers, it must suffice at this point to note that frequently an Asian community will lack many of the modernization developments generally found in U.S. communities of equal size. As a result, life will tend to be more simple. Hence, movement from a small U.S. town to a large urban center in Asia may mean a less drastic shift on a Gemeinschaft - Gesellschaft continuum than movement from a small U.S. town to a large U.S. urban center. (2) In comparison to active missionaries, the terminated missionaries were proportionately overly represented in the smaller population centers overseas. This may simply reflect a pattern whereby active missionaries, as a result of increasing tenure, have moved into positions of responsibility in the large urban center. On the other hand, it may denote that relative to the total missionary group, terminators were assigned to smaller population centers where fewer moderization developments were available and therefore experienced what Merton calls "relative deprivation."[2] Since these data are not clear on this point, no conclusions will be made until related data can be considered.

2. Size of Church

Like size of community of residence, the size of the church in which a person usually participates is another ecological factor which tends to determine the potential boundaries of one's social experience. A person who leaves a country where Christianity is the dominant, even if nominal, religion and goes as a Christian missionary to a country where Christianity is a minority religion might normally expect to participate in churches much smaller than the one(s) he had known in his homeland. The data in Table 40 indicate that this is precisely what the respondents experienced. During their high school period the respondents were well distributed among both large and small churches. However, in their country of assignment they participated predominantly in small churches having fewer than 300 members. A Chi Square test on this trend yields results significant beyond the .01 level for the total group and for those who served in India and the Philippines, and beyond the .001 level for persons who served in Japan, indicating in each case that the trend toward participating in smaller churches overseas has statistical significance.

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[1] #082.

[2] Merton, Social Theory . . . , pp. 265-268.

TABLE 40.— Size of church of usual participation during high school and in country of assignment for 236 Methodist missionaries, 1946-1967

			Country of Assignment					
	Total*		India		Japan		Philippines	
Church Size	H.S.	Field	H.S.	Field	H.S.	Field	H.S.	Field
Total	228	234	116	122	74	75	38	37
Over 1200 Members	33	9	12	4	16	2	5	3
600 - 1199 Members	29	14	11	10	12	-	6	4
300 - 599 Members	62	36	39	25	13	8	10	3
100 - 299 Members	81	89	39	55	28	25	14	9
Under 100 Members	23	86	15	28	5	40	3	18

Source: Methodist Missionary Study, 1968
*NR for High School = 8; NR for Field = 2

The important question at this point is that of whether the change in size of church for terminated missionaries was significantly different from the change experienced by active missionaries. Table 41 indicates that both active and terminated missionaries were similarly distributed by size of church during their high school period, although the terminated persons were from slightly smaller churches. The results of a Chi Square test are significant only beyond the .70 level, indicating that the differences are without statistical significance. However, in their overseas assignment the active missionaries were somewhat better represented among churches of all sizes than were the terminated missionaries who were under represented in both the very small and the very large churches. The highest rate of termination was among persons who participated in the medium size churches. A Chi Square test yields results significant beyond the .02 level, indicating that there were significant differences between the active and terminated missionaries in terms of the size of church of usual participation overseas, despite the fact that the mean church size for each group was approximately the same.

TABLE 41.— Size of church of usual participation during high school and in country of assignment of 236 Methodist missionaries, 1946-1967, by career status

	High School				Assigned Country			
Church Size	Total*	A	T	%C	Total*	A	T	%C
Total	228	128	100	44	234	129	105	45
Over 1200 Members	33	19	14	42	9	8	1	11
600 - 1199 Members	29	16	13	45	14	9	5	36
300 - 599 Members	62	39	23	37	36	14	22	61
100 - 299 Members	81	44	37	46	89	43	46	52
Under 100 Members	23	10	13	57	86	55	31	36

Source: Methodist Missionary Study, 1968
*NR for High School = 8; NR for Assigned Country = 2

The significance of this difference, however, tends to diminish when these data are examined by country of assignment. Table 42 reveals that in each country the pattern of terminated missionaries being over-represented in churches of the middle range continues to prevail. The results of a Chi Square test, however, are significant only beyond the .20, .70 and .05 levels for India, Japan and the Philippines respectively. While both active and terminated missionaries tended to participate in smaller churches overseas, the active missionaries tended to participate in a broader range of churches while the terminated persons tended to cluster around the medium size churches.

TABLE 42.— Size of church of usual participation while overseas by 236 Methodist missionaries, 1946-1967, by country of assignment and career status

		Country of Assignment								
		India			Japan			Philippines		
Church Size	Total*	A	T	%C	A	T	%C	A	T	%C
Total	234	35	67	55	51	24	32	23	14	38
Over 1200 Members	9	4	-	-	2	-	-	2	1	33
600 - 1199 Members	14	5	5	50	-	-	-	4	-	-
300 - 599 Members	36	8	17	68	5	3	36	1	2	67
100 - 299 Members	89	26	29	53	15	10	40	2	7	78
Under 100 Members	86	12	16	57	29	11	28	14	4	22

Source: Methodist Missionary Study, 1968
*NR = 2; Totals by country omitted due to table limitations.

3. Language

The various situations in which Methodist missionaries have worked in Asia are characterized by widely varying language requirements. In some cases respondents worked predominantly in institutions where English was the common medium. In other cases, particularly in Japan, their assignment was to teach English as a second language. In many other situations respondents had to utilize the national language or local dialect in some or almost all of their work. Regardless of the peculiar demands of the local situation, however, the policy of the Board of Missions is that all regular missionaries are expected to learn the language of the country or area of service during their first term of overseas service.[1]

In addition to these situational and policy requirements, various writers have suggested that mastery of the language is the primary means whereby a person can understand and enter into the life of another culture. Peter Berger and Thomas Luckmann suggest that language is the primary means whereby a person internalizes the social world as objective reality, and they argue that "language constitutes both the most important content and the most important instrument of socialization."[2] Thus viewing language as the primary means of socialization, they regard it as the principal means whereby one can understand others and apprehend the world as a meaningful social reality.[3] It would therefore appear that a person's ability to understand and participate meaningfully in a culture would be closely associated with his degree of competency in the prevailing language. Accepting this line of reasoning, and given the situational and policy requirements, it would appear that continuation in the missionary career would be positively associated with use of and competency in the prevailing language of the region in which one works.

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[1] Board of Missions of The Methodist Church, Manual for Work Overseas, p. 31.

[2] Peter L. Berger and Thomas Luckmann, The Social Construction of Reality (New York: Doubleday and Company, Anchor Books edition, 1967), p. 133.

[3] Ibid., p. 130.

A. Use of a Language other than English

A large number of the respondents had worked in situations where English was the predominant language used in their formal work assignment. Offhand, it might appear that such positions would be favorable toward career continuity since persons in such positions would be able to work primarily in their mother tongue and therefore not have the burden of having to communicate in a second language. However, in the preceding introductory remarks it was noted that learning a language is one of the major channels of socialization to a new culture. For this reason, it might be expected that respondents who were in situations which required the use of a language other than English would be more completely socialized to the culture of the country and therefore more disposed toward career continuity than respondents less socialized through the medium of a local language. To investigate whether the use of a language other than English was related to career continuity respondents were asked, "Approximately how much of the time do (did) you use a language other than English in the performance of your missionary work?" The responses, shown in Table 43 on the following page, are widely distributed for both active and terminated missionaries, with a slight tendency for career continuity to be associated with use of a language other than English. However, results of a Chi Square test are significant only beyond the .50 level, indicating that this tendency

TABLE 43.— Use of language other than English by 236 Methodist missionaries, 1946-1967, by career status

Frequency of Use	Total*	Career Status		
		A	T	%C
Total	228	129	99	43
All or almost all of the time	34	21	13	38
About 75% of the time	23	14	9	39
About 50% of the time	47	25	22	47
About 25% of the time	48	31	17	35
Little if any of the time	76	38	38	50

Source: Methodist Missionary Study, 1968
*NR=8

has little statistical significance.

B. Degree of Satisfaction with Language Command

Since the use of a local language is consistent with career continuity, it might be expected that persons who have continued their missionary career would be more satisfied than terminated missionaries with their command of a local language. Somewhat surprisingly, the data in Table 44 indicate that it is the terminated missionaries who were more satisfied with their ability to use a local language. However, a Chi Square test yields results significant only beyond the .50 level,

TABLE 44.— Degree of satisfaction with command of national or local language by 236 Methodist missionaries, 1946-1967, by career status

Degree of Satisfaction	Total*	Career Status		
		A	T	%C
Total	226	128	98	43
Very satisfied; command completely adequate	16	8	8	50
Somewhat satisfied; command usually adequate	90	47	43	48
Neither satisfied nor dissatisfied	22	12	10	45
Somewhat dissatisfied; needed more proficiency	75	44	31	41
Very dissatisfied; was severely limited	23	17	6	26

Source: Methodist Missionary Study, 1968
*NR=10

indicating that this association has little statistical significance. Furthermore, it should be noted that the active missionaries evaluated themselves in relation to their present working situation whereas the terminated persons were evaluating themselves in relation to a situation which was no longer an immediate point of reference for them. It is therefore quite possible that the active missionaries were more critical in their self-evaluation than were the terminated persons.

C. Level of language competency

The foregoing measures regarding language are admittedly quite general and required the respondent to make somewhat subjective judgments. A more objective measure of a person's actual competence in a local language was necessary to test the hypothesis that "Active missionaries will tend to have higher scores on linguistic ability than terminated missionaries." It was not possible to secure the ratings of objective judges on the respondents' language proficiency. Lacking this resource, the writer reviewed language-ability tests used by the Foreign Service Institute of the Department of State of the United States Government. Their test for use with career foreign service officers would have provided a precise measurement of the respondents' language proficiency but this test was designed to be administered by objective raters, a procedure which was neither available for use with the active missionaries nor directly applicable to the terminated persons. Therefore, a decision was made to use selected items from a similarly scaled instrument designed for use by Peace Corps workers on a self-rating basis. The selected items, which were to be answered either "yes" or "no," are shown below in scaled order:

1. Can (could) you order a simple meal, ask and tell the time of day?

2. Can (could) you understand and respond correctly to form questions about your nationality, marital status, occupation, state and place of birth, etc.?

3. Can (could) you describe your present or most recent job or activity in some detail?

4. Do (did) you feel confident that you understand (understood) what native speakers want(ed) to tell you on topics like "1" through "3" above and that they understand (understood) you, linguistically, at least 80 percent of the time?

5. Are (were) there grammatical features of the language which you try (tried) to avoid?

6. Do (did) you feel that you have (had) a professional command (rather than just a practical one) of the language?

7. In professional discussions (in your specialty area), is (was) your vocabulary always extensive and precise enough to enable you to convey your exact meaning?

8. Do you think that you can (could) carry out any job assignment as effectively in the language as in English?

9. Is (was) your vocabulary at least as extensive and precise as in English?

10. Do (did) you sometimes feel more at home in the language than in English?

The responses were scored in the following manner: Persons having only one or no positive ("yes") responses were classified as having no proficiency in a local language. Respondents who answered items one and two positively were scored as having an elementary proficiency in the local language. Positive answers to items one through four indicated that the respondent had a limited working proficiency. Persons who answered items one through six "yes" were rated as having a minimal professional proficiency. Respondents who answered items one through eight positively were scored as having full professional proficiency. Finally, persons who responded positively to all ten items were classified as having native or bilingual proficiency. In cases where a person responded negatively to a low-proficiency item but positively to a higher proficiency item, credit was given for the lower proficiency item but not for the higher proficiency item in determining the person's score.

The above proficiency levels, based upon the ratings used by the Foreign Servie Institute, are defined as follows:

> Elementary proficiency - able to satisfy routine travel needs and minimum courtesy requirements.
>
> Limited working proficiency - able to satisfy routine social demands and limited office requirements.
>
> Minimum professional proficiency - able to speak the language with sufficiency structural accuracy and vocabulary to satisfy representation requirements and handle professional discussions within a special field.
>
> Full professional proficiency - able to use the language fluently and accurately on all levels normally pertinent to professional needs.
>
> Native or bilingual proficiency - speaking proficiency equivalent to that of an educated native speaker.[1]

In line with the earlier observation in this section regarding language as a medium of socialization, it was expected that active missionaries would have a higher level of language competence than terminated missionaries. The distribution of the responses reveals a clear pattern in this direction, as may be seen in Table 45 on the next page,

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1. These definitions are extracted from the Foreign Service Institute's bulletin, "Absolute Language Proficiency Ratings," Department of State, Washington, D.C. (May, 1963), pp. 2-4.

TABLE 45.— Level of competency in major language or dialect other than English used in missionary work by 236 Methodist missionaries, 1946-1967, by career status

Level of Competency	Total*	Career Status A	T	%C
Total	228	128	100	44
None	24	10	14	58
Elementary proficiency	46	24	22	48
Limited working proficiency	110	60	50	45
Minimum professional proficiency	31	21	10	32
Full professional proficiency	15	12	3	20
Native or bilingual proficiency	2	1	1	50

Source: Methodist Missionary Study, 1968
*NR=8

indicating that there is almost a linear correlation between greater competency in the language and continuity in the missionary career. The results of a Chi Square test are significant only beyond the .20 level, however, indicating that this relationship only approaches but does not attain statistical significance.

These data gain considerable refinement when examined by country of assignment. Table 46 reveals that the overall pattern of career termination being associated with a lower level of language competency

TABLE 46.— Level of competency in major language or dialect other than English used in missionary work by 236 Methodist missionaries, 1946-1967, by country of assignment and career status

		Country of Assignment								
		India			Japan			Philippines		
Level of Competency	Total*	A	T	%C	A	T	%C	A	T	%C
Total	228	53	66	55	51	24	32	21	13	38
None	24	8	10	56	1	-	-	1	5	38
Elementary	46	10	18	64	2	2	50	12	3	20
Limited working	110	22	29	57	31	17	35	7	5	42
Minimum professional	31	8	6	43	11	4	36	-	-	-
Full professional	15	4	3	43	6	-	-	-	-	-
Native or bilingual	2	1	-	-	-	1	100	-	-	-

Source: Methodist Missionary Study, 1968
*NR=8; Totals by country omitted due to table limitations.

prevails for each country. The results of a Chi square test are significant beyond the .70, .30 and .05 levels for India, Japan and the Philippines, respectively, indicating that only among respondents who have served in the Philippines does this relationship have statistical significance.

Aside from the major focus of this study, it is noteworthy that respondents in all groups tended to give themselves a relatively low proficiency rating. When the six levels of proficiency are scored on a "0" through "5" continuum, the following mean levels of proficiency are observed among missionaries serving in India, Japan or the Philippines: among active missionaries, 1.87, 2.37 and 1.67 respectively, with an overall mean of 2.03; among terminated persons, 1.61, 2.21 and 1.00 respectively, with an overall mean of 1.67. It therefore appears that terminated missionaries have rated themselves as a group as having only a high elementary proficiency; active missionaries rate themselves slightly higher but claim only a low limited working proficiency. There are of course notable exceptions to this overall pattern but it appears, at least on the basis of this limited measure, that neither active nor terminated missionaries consider language proficiency to be one of their outstanding characteristics. Additional investigations may reveal that the measures used here were overly stringent and that the respondents actually have a higher level of proficiency than indicated here.

D. Time for language study

It is quite possible that the lower language proficiency of terminated missionaries is a function not of a difference in language aptitude but of the lack of an equal opportunity to study the local language. This possibility was investigated and the results are reported in Tables 47 and 48. Table 47 indicates a consistent pattern of continuity in the

TABLE 47.— Time for language study prior to undertaking full-time work, for 236 Methodist missionaries, 1946-1967, by career status

Length of Time	Total*	Career Status A	T	%C
Total	215	123	92	43
None or 1-3 months	59	29	30	51
4-12 months	81	44	37	46
13+ months	75	50	25	33

Source: Methodist Missionary Study
*NR=21

in the missionary career being positively associated with increased opportunities for language study prior to undertaking full-time work in the country of assignment. The results of a Chi Square test are significant beyond the .20 level, signifying that this relationship approaches but does not attain statistical significance.

The data in Table 48 indicate the relationship between career continuity and the opportunity for formal study with a tutor after undertaking full-time work. Here the pattern is reversed, with terminated

TABLE 48.— Length of time for formal study with a tutor after undertaking full-time work, for 236 Methodist missionaries, 1946-1967, by career status

Length of Time	Total*	Career Status A	T	%C
Total	185	104	81	43
None or 1-3 months	56	36	20	36
4-12 months	71	38	33	46
13+ months	58	30	28	48

Source: Methodist Missionary Study, 1968
*Other and NR=51 (A=27; T=24)

personnel reporting proportionately more opportunity for language study with a tutor after beginning his overseas work. A Chi Square test yields results significant only beyond the .50 level, denoting that this association has little statistical significance.

When Tables 47 and 48 are viewed together, it appears that the pattern of terminated persons reporting proportionately greater opportunities for study with a tutor is a reflection of the experience reported by many respondents who noted that they were thrust into a full-time work assignment immediately upon their arrival in the country of their assignment. Being without an opportunity to study the language full-time, they frequently tried to arrange for part-time study with a tutor in an effort to "pick up the language in their spare time." On the basis of the data examined in this section it appears that this practice has been of rather dubious value and that from the standpoint of nurturing career continuity as well as language competency the practice of appointing persons to full-time work responsibilities without prior opportunity for language study has had rather negative results. Throughout this section it has been noted that career continuity is consistent with use of and competency in a local language and an opportunity to study it prior to undertaking full-time work responsibilities. This pattern suggests that active missionaries, more than terminated missionaries, have been provided with and have worked within social structures of language which facilitated apprehension of and participation in an overseas culture.

4. Personal Life

Although all aspects of a person's experiences have implications for his "personal life," it is generally assumed that in certain areas a person will be able to exercise a wider range of personal prerogatives than in other areas. Two such possible areas are (1) the degree of freedom to develop one's own life style, and (2) the degree to which a person feels the situation permits him to keep in contact with current world events. In the following sections an attempt will be made to determine whether active and terminated missionaries had differing experiences in each of these areas.

A. Freedom to develop one's own life style

The respondent's were asked, "Do (did) you feel pressure to make the style of your personal and family life conform to a particular pattern?" It was anticipated that one factor involved in termination of the missionary career would be the experience of social pressure toward making one's style of life conform to a pattern other than what one personally preferred. The data, as presented in Table 49, indicate that terminated missionaries have indeed experienced more social pressure toward conformity in personal life style than have the active missionaries. Whether or not social pressure toward conformity was an objective fact is not the issue here. As W.I. Thomas noted long ago, "if men define situations as real, they are real in their consequences."[1] According to their self-reports, terminated missionaries have experienced more

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[1] W.I. Thomas and Dorothy S. Thomas, The Child in America (New York: Alfred A. Knopf, 1928), p. 572.

TABLE 49. — Degree of social pressure toward conformity felt by 236 Methodist missionaries, 1946-1967, by career status

Degree of Pressure	Total*	Career Status A	Career Status T	Career Status %C
Total	232	129	103	44
Constantly	13	6	7	54
Quite often	60	23	37	62
Occasionally	81	47	34	42
Seldom	52	35	17	33
Never	26	18	8	31

Source: Methodist Missionary Study, 1968
*NR=4

pressure toward social conformity than have active missionaries. Results of a Chi Square test are significant beyond the .02 level, indicating that this difference is statistically very significant.

Some refinement of this observation occurs when the data are examined by country of assignment. Table 50 indicates that the difference between active and terminated missionaries in their experience of pressure toward social conformity is greatest among persons who have served in India. A Chi Square test yields results significant beyond

TABLE 50.— Degree of social pressure toward conformity felt by 236 Methodist missionaries, 1946-1967, by country of assignment and career status

Degree of Pressure	Total*	Country of Assignment: India A	India T	India %C	Japan A	Japan T	Japan %C	Philippines A	Philippines T	Philippines %C
Total	232	54	66	55	52	23	31	23	14	38
Constantly	13	4	5	55	1	1	50	1	1	50
Quite often	60	8	28	78	7	7	50	8	2	20
Occasionally	81	18	18	50	18	6	25	11	10	48
Seldom	52	18	11	38	16	6	27	1	-	-
Never	26	6	4	40	10	3	23	2	1	33

Source: Methodist Missionary Study, 1968
*NR=4; Totals by country omitted due to table limitations.

the .02, .50 and .70 level for persons who have served in India, Japan and the Philippines, respectively. These data indicate that social pressure toward conformity in personal life style is statistically significantly associated with termination of the missionary career among persons who have served in India; among persons who have served in Japan and the Philippines, such social pressure is consistent with termination of the missionary career, but not at a statistically significant level.

An additional and more specific question was asked of the wives in this study: "Do (did) you feel pressure to work outside the home more than you desired?" The justification for this question rested upon the fact that in The Methodist Church both husband and wife were commissioned as missionaries and historically the missionary wife has assumed many responsibilities beyond the home. On the other hand, the policy of the Board of Missions specified that a wife's first responsibility was to her home and family. In light of these competing claims from within and beyond the home, many wives found themselves caught in the dilemma of not being able to fulfill either responsibility as well as they would like. It was anticipated that terminated missionary wives would have experienced this dilemma more severely than the active missionary wives.

The data in Table 51 indicate that terminated wives have experienced social pressure to work outside the home more than they desired to a greater degree than have the active wives. A Chi Square tests yields results significant only beyond the .30 level, however, indicating that social pressure to work outside the home is consistent but not statistically significantly associated with termination of the missionary career.

TABLE 51.— Degree of social pressure felt by 79 missionary wives, 1946-1967, to work outside the home, by career status

Degree of Pressure	Total*	Career Status		
		A	T	%C
Total	81	45	36	44
Constantly	5	1	4	80
Quite often	5	4	1	20
Occasionally	21	10	11	52
Seldom	30	19	11	37
Never	20	11	9	45

Source: Methodist Missionary Study, 1968
*Two non-wives also answered this question and were inadvertently included.

B. Degree of being in touch with current world events

Missionaries serve in a variety of situations overseas, but they are almost all college graduates, frequently have undertaken post-graduate studies, and generally have a desire to keep up with current world events. It was anticipated that continuity of the missionary career would be associated with service in overseas situations which permitted one to keep abreast of world events. The respondents were therefore asked, "Considering the availability of newspapers, magazines, radios, T.V., etc., to what degree do (did) you feel in touch with what is (was) happening in the world?"

The responses, as shown in Table 52 on the following page, reveal that the majority of both active and terminated missionaries have been able to at least "usually" keep abreast of world events while serving overseas. Some report that they were actually better informed while serving overseas than while living in the United States. It is note-worthy that no respondent reported being "almost never" in touch with what is happening in the world. However, the rank order of the responses

TABLE 52.— Degree of being in touch with current world events for 236 Methodist missionaries, 1946-1967, by career status

Degree of Being in Touch	Total*	Career Status A	T	%C
Total	233	131	102	44
Almost always	105	67	38	36
Usually	101	48	53	53
Occasionally	22	14	8	36
Seldom	5	2	3	60
Almost never	-	-	-	-

Source: Methodist Missionary Study, 1968
*NR=3

does differ. Whereas one-half of the active respondents reported being "almost always" informed, over one-half of the terminated respondents reported being only "usually" informed about world events. A Chi Square test of the two distributions yields results significant beyond the .10 level, indicating that the difference between the two groups approaches statistical significance. It therefore appears that continuity in the missionary career is consistent with overseas service in a situation which permits a person to keep abreast of world events.

5. Children's Education

It was noted in the previous chapter that persons who, at the time of their applicancy for missionary service, already had children of school age (in the 0-12 age range) were more likely to terminate overseas service than were married couples with younger children or persons who were single at the time of their applicancy. It therefore seemed quite probable that certain factors associated with the education of the children may have also been associated with the decision to terminate the missionary career. In this section two areas related to the children's education will be investigated - the quality of the education which they received, and the degree of the respondents' satisfaction with the educational arrangements for their children. The following data of course refer only to missionaries of the Division of World Missions, since these items would not apply to single women missionaries.

A. Quality of Education

Since most of the married respondents were themselves college graduates, they generally expected that their children would secure a college education. Hence, there was a deep concern among all parents that their children receive an elementary and high school education which would prepare them to pursue a college education, usually in the United States. It may therefore be anticipated that active missionaries will be more satisfied than terminated missionaries that the education their children received in the overseas situation met this objective. To determine the respondents' evaluation of their children's overseas education the following question was asked: "In comparison to the education which your children would have received in your home country, how would you rate the education they received on the field, including any compensating factors?"

The responses, shown in Table 53, indicate that nearly all respondents regard their children's overseas education as equal to or better than the education which their children would have received in the respondents' homeland. The responses of the active missionaries are more widely distributed. The termination rate does tend to increase as the

TABLE 53.— Quality of children's overseas education as rated by 174 Methodist missionaries, 1946-1967, by career status

Quality of Education	Total*	Career Status A	Career Status T	Career Status %C
Total	144	91	53	37
Much better	32	24	8	25
Slightly better	57	38	19	33
Same	39	14	25	64
Slightly inferior	13	12	1	8
Much inferior	3	3	-	-

Source: Methodist Missionary Study, 1968
*NR=30 (A=12; T=18), since husbands and wives did not always provide separate ratings.

level of satisfaction decreases, with the exception that among the few who evaluated the overseas education as inferior the opposite trend actually prevails. Despite these mixed trends, the results of a Chi Square test indicate that the differences between the reports of active and terminated missionaries are significant beyond the .001 level.

These findings gain some refinement when the data are examined by country of assignment. As Table 54 indicates, among respondents who have served in India, active missionaries clearly rated the education received by their children much higher than did the terminated missionaries. The results of a Chi Square test are significant beyond the .001 level, indicating a highly significant association between high evaluation of the children's education and continuity in the missionary career. This association also prevails among persons who have served in Japan, although a Chi Square test yields results significant only beyond the .20 level. The situation is reversed, however, among persons who have served in the Philippines, with terminated missionaries rating the quality of the education received by their children in the Philip-

TABLE 54.— Quality of children's overseas education as rated by 174 Methodist missionaries, 1946-1967, by country of assignment and career status

Quality of Education	Total*	Country of Assignment								
		India			Japan			Philippines		
		A	T	%C	A	T	%C	A	T	%C
Total	144	37	35	49	38	8	17	16	10	38
Much better	32	14	3	18	10	1	9	-	4	100
Slightly better	57	16	14	47	20	3	13	2	2	50
Same	39	5	18	78	6	4	40	3	3	50
Slightly inferior	13	2	-	-	2	-	-	8	1	11
Much inferior	3	-	-	-	-	-	-	3	-	-

Source: Methodist Missionary Study, 1968
*NR=30 (A=12; T=18), since husbands and wives did not always provide separate ratings; totals by country omitted due to table limitations.

pines much higher than did the active missionaries. This reversal of the overall trend became understandable, however, when closer examination of the data revealed that most of the terminated respondents had lived in a large city where a modern American school was available, while most of the active respondents resided in more rural areas where such facilities were not available and consequently utilized a combination of home instruction, local public schools, and boarding schools. The relatively high evaluation of the quality of education received by respondents' children in India and Japan is no doubt largely due to the widespread pattern of utilizing educational institutions, usually boarding schools, which were purposively established to meet the educational needs of the children of missionaries and other westerners in these countries. No such pattern prevails in the Philippines.

B. Degree of satisfaction with educational arrangements

In view of the above findings it would appear that the respondents' evaluation of the quality of their children's overseas education is closely associated with their degree of satisfaction with the educational arrangements. Some missionary mothers elect to teach their own children, particularly during the elementary grades; others utilize a local public school where instruction may be in the vernacular; some live in areas where some version of an "American" day school is available; many eventually decide to send their children to a boarding school which is specifically patterned to serve the needs of children of missionaries and other westerners.

The degree of satisfaction with the educational arrangements varied widely, as is evident from Table 55. A slightly higher proportion of active missionaries were either "very" or "somewhat" satisfied with the educational arrangements. The results of a Chi Square test, however, are significant only beyond the .50 level, indicating that this relationship has little statistical significance.

TABLE 55.— Degree of satisfaction of 174 Methodist missionaries, 1946-1967, with educational arrangements for children, by career status

		Career Status		
Degree of Satisfaction	Total*	A	T	%C
Total	147	90	57	39
Very satisfied	47	32	15	32
Somewhat satisfied	48	29	19	40
Neither	10	8	2	20
Somewhat dissatisfied	33	17	16	48
Very dissatisfied	9	4	5	56

Source: Methodist Missionary Study, 1968
*NR=27 (A=13; T=14), since husbands and wives did not always provide separate ratings.

The erratic pattern of the data in Table 55 becomes more comprehensible when the data are examined by country of assignment. A strikingly different pattern prevails for each country, as may be seen in Table 56 below. Among persons who have served in India, terminated missionaries were much more dissatisfied than active missionaries with the educational arrangements. A Chi Square test yields results significant beyond the .05 level indicating that among respondents who have served in India, termination of the missionary career is statistically significantly associated with dissatisfaction with educational arrangements for the children.

TABLE 56.— Degree of satisfaction of 174 Methodist missionaries, 1946-1967, with educational arrangements for children, by country of assignment and career status

		Country of Assignment								
		India			Japan			Philippines		
Degree of Satisfaction	Total*	A	T	%C	A	T	%C	A	T	%C
Total	147	37	38	51	38	8	17	15	11	42
Very satisfied	47	14	3	18	17	4	19	1	8	89
Somewhat satisfied	48	12	16	57	16	2	11	1	1	50
Neither	10	2	1	33	4	1	20	2	-	-
Somewhat dissatisfied	33	7	14	67	1	1	50	9	1	10
Very dissatisfied	9	2	4	67	-	-	-	2	1	33

Source: Methodist Missionary Study, 1968

*NR=27 (A=13; T=14), since husbands and wives did not always provide separate ratings; totals by country omitted due to table limitations.

Among persons who had served in Japan, both active and terminated respondents tended to be satisfed with the educational arrangements with a higher proportion of the terminated persons being "very" satisfied. However, this difference may be a chance fluctation due to the small number of terminated respondents; regardless, the Chi Square test yields results significant only beyond the .70 level. Among respondents who have served in the Philippines, the terminated missionaries report the greatest degree of satisfaction with the educational arrangements for their children while in the Philippines, doubtlessly due to reasons already noted in the discussion of the respondents' evaluation of the quality of education received by their children while overseas.

In summary, it appears that among respondents who have served in India continuity of the missionary career is statistically significantly associated with a high evaluation of the quality of the children's education and a high degree of satisfaction with the educational arrangements. Among persons who have served in Japan, career continuity is consistent with a high evaluation of the quality of the children's education. No conclusion is drawn regarding persons who have served in the Philippines since the differences in the distribution appear to reflect regional or rural-urban differences rather than emergent national patterns.

6. Availability of Others

Missionaries have traditionally worked in a variety of overseas situations ranging from the isolated rural "outpost" to large urban centers. In some situations they have lived and worked alone; in other situations they have lived and worked together with a number of colleagues. Each type of situation is marked by characteristic strains upon the individual. The isolated missionary faces the strains of having to make decisions without the benefit of consultation with his professional colleagues; the missionary who lives and works amid a community of professional colleagues faces the strain of disciplining his personal preferences to harmonize with the goals of the total group. In this section an effort will be made to determine whether or not terminated missionaries, in comparison to active missionaries, characteristically lived in overseas situations which would tend to precipitate one rather than the other types of strains.

A. Number of other Methodist missionaries

The respondents were asked to indicate the number of other Methodist missionaries who lived in the same community (city, town, or village) in which they resided. Their responses, shown in Table 57 below, indicate a tendency for termination of the missionary career to be associated with residence in a community where there are other Methodist missionaries.

TABLE 57. — Career status of 236 Methodist missionaries, 1946-1967, by number of other Methodist missionaries in same community

Number of Other Methodist Missionaries	Total*	Career Status		
		A	T	%C
Total	218	122	96	44
None	40	29	11	28
1 - 5	82	45	37	45
6 - 10	35	19	16	46
11 - 15	19	8	11	58
16 - 20	14	5	9	64
21 +	28	16	12	43

Source: Methodist Missionary Study, 1968
*NR=18

Results of a Chi Square test are significant beyond the .20 level, indicating that this tendency does not have statistical significance on the basis of the total sample.

These data gain considerable refinement when they are examined by country of assignment. Table 58 on the following page reveals that a distinct pattern characterizes each country. Among respondents assigned to India, termination of the missionary career is clearly associated

TABLE 58.— Career status of 236 Methodist missionaries, 1946-1967, by number of other Methodist missionaries in same community by country of assignment

Number of Other Methodist Missionaries	Total*	Country of Assignment								
		India			Japan			Philippines		
		A	T	%C	A	T	%C	A	T	%C
Total	218	54	63	54	46	20	30	22	13	37
None	40	16	5	24	7	4	36	6	2	25
1 - 5	82	24	29	55	14	6	30	7	2	22
6 - 10	35	11	15	59	3	1	25	5	-	-
11 - 15	19	3	3	50	3	4	57	2	4	67
16 - 20	14	-	7	100	4	1	20	1	1	50
20 +	28	-	4	100	15	4	21	1	4	80

Source: Methodist Missionary Study, 1968
*NR=18; totals by country omitted due to table limitations.

with residence in a community where there are other Methodist missionaries. As the number of other Methodist missionaries increases the rate of termination progressively increases. A Chi Square test yields results significant beyond the .01 level, indicating that this relationship is statistically very significant.

A similar but somewhat less consistent pattern prevails among persons who have served in the Philippines. There is a tendency toward career termination among persons who lived in communities where there were other Methodist missionaries. Results of a Chi Square test are significant beyond the .10 level, indicating that this tendency approaches statistical significance.

Among respondents who have served in Japan there is a slight tendency in the opposite direction with termination of the missionary career being associated with residence in a Japanese community where there were few or no other Methodist missionaries. However, a Chi Square test yields results significant only beyond the .70 level indicating that this relationship has little statistical significance.

B. Number of other adult Americans

That a large number of United States citizens have undertaken overseas work in a variety of occupations needs no explication here. While most missionaries work predominantly with nationals rather than with other Americans, they do share a national heritage and identity with other Americans. It is conceivable that the presence of other Americans in one's overseas situation might be related to continuation or termination of the missionary career. The respondents were therefore asked to indicate the number of adult Americans in either religious or nonreligious work, other than Methodist missionaries, who lived in the community where they resided.

The responses, as shown in Table 59, indicate that termination of the missionary career is highest among persons who were assigned to areas where there were no other adult Americans (except possibly for some other Methodist missionaries). A Chi Square test yields results significant beyond the .01 level indicating that this relationshsip is statistically very significant. It therefore appears that continuity of the missionary

TABLE 59. — Career status of 236 Methodist missionaries, 1946-1967, by number of other adult Americans in same community

Number of Other Adult Americans	Total*	Career Status		
		A	T	%C
Total	210	119	91	43
None	44	16	28	64
1 - 30	83	49	34	41
30 +	83	54	29	35

Source: Methodist Missionary Study, 1968
*NR=26

career is associated with residence in an overseas community where there are no other Methodist missionaries but where other adult Americans are present.

The above data present a more precise picture when analyzed by country of assignment. As Table 60 indicates, the pattern of termination being highest among persons assigned to areas where there were no other adult Americans prevails for India and Japan. Among persons who have served in Japan, a Chi Square test yields results significant beyond the .01 level indicating that the association is statistically very significant. The pattern is not as predominant among persons who have served in India and a Chi Square test yields results significant only beyond the .50 level, denoting that the relationship has only slight statistical significance. Among respondents who have served in the Philippines the pattern is reversed with termination being highest among persons who have served in areas where there were many other Americans. A Chi Square test yields results significant beyond the .05 level, indicating that this opposite pattern has statistical significance among persons who have

TABLE 60.— Career status of 236 Methodist missionaries, 1946-1967, by number of other adult Americans in same community by country of assignment

Number of Other Adult Americans	Total*	India A	India T	India %C	Japan A	Japan T	Japan %C	Philippines A	Philippines T	Philippines %C
Total	210	51	59	54	45	19	30	23	13	36
None	44	12	21	64	2	6	75	2	1	33
1 - 30	83	22	24	52	12	7	37	15	3	17
30 +	83	17	14	45	31	6	16	6	9	60

Source: Methodist Missionary Study, 1968
*NR=26; totals by country omitted due to table limitations.

served in the Philippines.

C. Number of other Westerners

In addition to other adult Americans there are in many areas where missionaries work large numbers of non-American Westerners. Although most missionaries may have little direct work with such Westerners, they may share a relationship with them different from the characteristic relationship they have with nationals. To determine whether continuity in the missionary career was associated with the presence of other Westerners in the overseas areas of missionary service, respondents were asked to indicate the number of other Westerners who resided in the community in which they lived while overseas. The responses, shown in Table 61, indicate that there is greater continuity in the missionary career among persons who served in areas where there were other Westerners. The results of a Chi Square test, however, are significant only beyond the .50 level, signifying that this association has little statistical significance.

TABLE 61. — Career status of 236 Methodist missionaries, 1946-1967, by number of other Westerners in same community

Number of Other Westerners	Total*	Career Status		
		A	T	%C
Total	203	114	89	44
None	41	20	21	51
1 - 30	78	42	36	46
30 +	84	52	32	38

Source: Methodist Missionary Study, 1968
*NR=33 (A=17; T=16)

The general finding in this section is that continuation in the Methodist missionary career is associated with residence in an overseas community where there are no other Methodist missionaries but where other adult Americans are present. This may appear to be an incongruous pattern subject to dismissal or explanation in an indeterminant number of ways. However, it appears to the writer that this pattern is closely related to earlier findings. In a previous section in this chapter it was noted that termination of the missionary career was associated or consistent with having experienced social pressure to make one's personal life style conform to a particular pattern. Although some respondents were very appreciative of their missionary colleagues, many indicated that they were subject to pressure from other missionaries to conform to an established style of "missionary life." Some areas, such as one's pattern of interpersonal relations with nationals or consumptive behavior, came under the critical scrutiny of missionary colleagues. Other areas, such as type of housing and use of available resources, were subject to the approval of missionary colleagues due to the structure of the lines of authority and responsibility. For these reasons, persons living in close proximity to other Methodist missionaries would tend to experience more social pressure toward group conformity, an experience which has already been noted as associated with termination of the missionary career.

On the other hand, residence in close proximity to other adult Americans would not usually be associated with such social pressures. The missionary has an identity separate from that of Americans in other vocations abroad, is not subject to their authority, and is free to enter social relationships with them without concomitant professional involvement. For these reasons the finding that continuation of the missionary career tends to be associated with overseas residence in a community where there are no other Methodist missionaries but where other adult Americans are present does have congruency and points toward some of the intricacies of missionary relationships which will be examined in subsequent chapters.

In this chapter attention has been given to selected situational factors associated with the overseas assignment and residence locale. The following findings have been noted:

1. Continuity in the missionary career has no apparent relationship to the size of the childhood community of residence but is consistent with overseas residence in large urban centers.

2. Termination of the missionary career has no apparent relationship to the size of church of usual participation during childhood but is consistent with overseas participation in medium sized churches.

3. Continuity of the missionary career is consistent with the use of and competency in a language other than English, and this relationship has statistical significance among persons who have served in the Philippines. The hypothesis that active missionaries will tend to have higher scores on linguistic ability than terminated missionaries is supported, but at a statistically significant level only among respondents who have served in the Philippines.

4. Continuity of the missionary career is consistent with respondents' having had an opportunity for full-time language study prior to undertaking full-time work responsibilities.

5. The rate of termination of the missionary career increases as the amount of social pressure toward conformity to a particular pattern increases, and this relationship has statistical significance among respondents who have served in India.

6. Termination of the missionary career by wives is consistent with experiencing pressure toward working outside the home more than desired.

7. Continuity in the missionary career is consistent with having access to communications media which enabled respondents to keep abreast of world events.

8. Continuity in the missionary career among respondents who have served in India is statistically significantly associated with a high evaluation of the quality of the children's education and a high degree of satisfaction with the educational arrangements. Among persons who have served in Japan, career continuity is consistent with a high evaluation of the children's education.

9. The rate of termination of the missionary career increases as the number of other Methodist missionaries working in the same community increases. This relationship has statistical significance among respondents who have served in India and approaches significance among those who have served in the Philippines.

10. The rate of career termination decreases as the number of other adult Americans residing in the same community increases. This relationship, however, has statistical significance only among respondents who have served in Japan. Among persons who have served in the Philippines this relationship is actually reversed.

On the basis of these findings it would appear that the type of overseas assignment and locale which would be most conducive to continuity in the missionary career would have the following characteristics: (1) Be a large urban center, (2) provide an opportunity for full-time language study prior to undertaking work responsibilities, (3) be relatively free of social pressure toward making one's style of personal and family life conform to a particular pattern, (4) provide communications media which enable one to keep abreast of world events, (5) provide satisfactory educational arrangements and a high quality education for missionary children, and (6) be a community in which there are a few if any other Methodist missionaries but in which there are other adult Americans. It would appear that a locale and arrangement of this type would provide the type of social structure most conducive to career continuity.

CHAPTER FIVE

SITUATIONAL FACTORS II: JOB SATISFACTION AND CAREER PATTERNS

In a superficial sense it may seem unnecessary to suggest that persons who are dissatisfied with their career are more likely to seek another career. However, at a deeper level, job satisfaction is related to the amount of consistency between role demands and a person's internalized role. As Edgar Mills has noted in his study of Presbyterian ministers, if a man

> . . . experiences a "good fit" between what his job offers and requires on the one hand, and his own abilities, preferences and identity on the other hand, we may define this as high job satisfaction. A perceived "bad fit" would then to low satisfaction.[1]

Job satisfaction, then, is intimately related to the earlier discussion of role theory. A person who goes overseas as a missionary enters a position which is initially defined by the composite expectations of others. In addition, the missionary brings to his new position his own self-expectations or internalized role. If there is a high degree of consistency between self and other expectations, a high degree of job satisfaction may be anticipated. On the other hand, where there is a high degree of inconsistency between self and other expectations, and where it has not been possible to resolve this inconsistency, a high degree of job dissatisfaction may be expected.

The hypothesis of this chapter is that persons who have experienced high job satisfaction will be likely to have continued as missionaries, whereas persons who experienced low job satisfaction will be likely to have terminated their missionary career. In this investigation four areas having potential relevance to job satisfaction will be examined: (1) Degree of similarity between expected and actual conditions at beginning of the first term, (2) Evaluation of the missionary experience, (3) Distinctive job characteristics, and (4) Career and job stability.

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[1] Mills, "Career Change Among Ministers . . .", p.83.

1. Similarities between Actual and Expected Condition at Beginning of First Term

John Tumblin, in his study of the Southern Baptist Missionary, has observed that many persons enter missionary service with a diffuse "popular" conception of the missionary role which is quite different from the actual job demands encountered overseas.[1] This difference is often reflected in the surprise and frustration of persons upon beginning their initial overseas service. To the extent that these differences are unwelcome, strains may be produced which lead to dissatisfaction and a tendency toward career termination.

In his study of Presbyterian ministers, Mills developed an instrument to measure the amount of unwelcome surprise upon entering the first pastorate.[2] In the present study Mills' instrument was revised and expanded, and in the analysis the items were grouped into five major categories:

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[1] John A. Tumblin, Jr. "The Southern Baptist Missionary: A Study in Sociology of the Profession" (Unpublished Ph.D. dissertation, Duke University, 1956).

[2] Mills, "Career Change Among Ministers . . .," P. 85.

Personal Benefits
a. Difficulties in adjusting to and penetrating a new culture
b. Difficulties in learning a new language
c. Number of opportunities for close relationships with missionaries
d. Number of opportunities for close relationships with nationals

Nationals' Response
e. Number of people coming to you for personal and professional help
f. Degree of willingness of nationals to accept your help

Missionary's Job
g. Number of opportunities to try out new ideas
h. Amount of time spent in attending meetings
i. Amount of time spent in public relations with home and supporting churches

Church's Influence
j. Relevance of church life to everyday lives of people
k. Church's ability to influence the solution of community problems
l. The maturity of the national church

Orientation
m. Amount of pre-field orientation
n. Amount of on-field orientation

Respondents were asked to check each item according to whether or not it was the "same as expected," "greater than expected," or "less than expected." A "less than" response was interpreted as a less favorable condition for all except items a, b, h and i where a "greater than" response was so interpreted; on the other hand a "greater than" response was interpreted as a more favorable condition than expected, except for items a, b, h and i. The responses were summed and averaged for each category, and the resulting distributions are shown in Tables 62 - 66.

According to the hypothesis of this chapter, career continuity will be positively related to high job satisfaction. It would therefore be expected that terminated missionaries will have experienced greater discrepancy between expected and actual first term conditions, and hence lower job satisfaction, than active missionaries. However, the data do

TABLE 62.— Degree of similarity between expected and actual personal benefits at beginning of first term for 236 Methodist missionaries, 1946-1967, by career status

		Career Status		
Degree of Similarity	Total*	A	T	%C
Total	223	122	101	45
More favorable than expected	51	25	26	51
Same as expected	108	59	49	45
Less favorable than expected	64	38	26	41

Source: Methodist Missionary Study, 1968
*NR=13

not support this contingency. Although for each category the majority of both groups of respondents reported conditions to be the same or less favorable than expected, it is the active missionaries who report the greater amount of discrepancy between expected and actual conditions. In no case, however, does this difference attain statistical significance. These data suggest that there was no significant difference in the amount of discrepancy between expected and actual conditions for active and terminated missionaries. On the other hand there is the possibility

TABLE 63.— Degree of similarity between expected and actual response of Nationals at beginning of first term for 236 Methodist missionaries, 1946-1967, by career status

		Career Status		
Degree of Similarity	Total*	A	T	%C
Total	225	124	101	45
More favorable than expected	65	35	30	46
Same as expected	112	59	53	47
Less favorable than expected	48	30	18	36

Source: Methodist Missionary Study, 1968
*NR=11

TABLE 64.— Degree of similarity between expected and actual missionary job at beginning of first term for 236 Methodist missionaries, 1946-1967, by career status

Degree of Similarity	Total*	Career Status A	T	%C
Total	224	123	101	45
More favorable than expected	35	18	17	49
Same as expected	101	52	49	49
Less favorable than expected	88	53	35	40

Source: Methodist Missionary Study, 1968

*NR=12

that these data reflect a time-dimension distortion. The respondents were describing an experience which had occurred from six to twenty-one years earlier in their life. Terminated persons, for whom overseas work is generally no longer an immediate reference point, may have been more romantic in their recollection. Because of this possibility, especially in view of the unexpected distribution of the data, no credible conclusion can be drawn from these data at this time.

TABLE 65.— Degree of similarity between expected and actual influence of the national church at beginning of first term for 236 Methodist missionaries, 1947-1967, by career status

Degree of Similarity	Total*	Career Status A	T	%C
Total	222	122	100	45
More favorable than expected	37	20	17	46
Same as expected	72	32	40	56
Less favorable than expected	113	70	43	38

Source: Methodist Missionary Study, 1968
*NR=14

TABLE 66.— Degree of similarity between expected and actual orientation received at beginning of first term by 236 Methodist missionaries, 1946–1967, by career status

Degree of Similarity	Total*	Career Status A	T	%C
Total	221	123	98	44
More favorable than expected	22	8	14	64
Same as expected	105	60	45	43
Less favorable than expected	94	55	39	39

Source: Methodist Missionary Study, 1968
*NR=15

2. Evaluation of the Missionary Experience

An important aspect of job satisfaction concerns the respondents' evaluation of selected areas of their missionary experience during their present or most recent term abroad. Although missionaries represent a wide variety of professional fields, they share more or less in common a desire to express and derive certain values in and from their work. These include not only tangible benefits, such as salary, but also opportunities to exert creative leadership, to see visible results of their work and to form meaningful relationships with their colleagues.

In order to test the relationship between career continuity and satisfaction with selected areas of missionary experience, an instrument formulated by Mills[1] was revised, enlarged and divided into four categories as follows:

Results of leadership
a. Nationals' appreciation of my work
b. Growth of those with whom I work(ed)
c. Development of the national church as an indigenous movement
d. Establishment of cooperative Christian work

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[1] Ibid., p. 97.

Personal and family benefits
- e. The amount of time for family and private life
- f. My salary and living arrangements
- g. The amount of stimulation for continued spiritual and intellectual growth
- h. The possibility that I can make a significant contribution to the vitality and mission of the church

Leadership opportunities
- i. My own freedom to speak and act as I see fit
- j. The opportunity to use my professional training in a way that gives me professional fulfillment
- k. The opportunity to exert creative leadership and try out new ideas
- l. The degree to which the work draws upon my strength rather than weakness

Relations with others
- m. My relationships with other missionaries
- n. My relationships with the Board of Missions
- o. My relationships with national colleagues
- p. My relationships with nationals in positions of authority over me

The respondents were asked to indicate their degree of satisfaction with each of the preceding items, according to whether they felt "very satisfied," "moderately satisfied," "neutral," "moderately dissatisfied," or "very dissatisfied." The responses were summed and averaged for each category and the resulting distributions are shown in Tables 67 - 70.

TABLE 67.— Degree of satisfaction with leadership results for 236 Methodist missionaries, 1946-1967, by career status

		Career Status		
Degree of Satisfaction	Total*	A	T	%C
Total	224	122	102	45
Very satisfied	53	31	22	42
Moderately satisfied	95	53	42	44
Neutral	35	16	19	54
Moderately dissatisfied	33	16	17	52
Very dissatisfied	8	6	2	25

Source: Methodist Missionary Study, 1968
*NR=12

If career continuity is positively related to job satisfaction, active missionaries should show a higher degree of satisfaction with each of the selected categories of missionary experience. The data are consistent with this prediction but attain statistical significance only for one area - satisfaction with leadership opportunities.

Table 67 compares active and terminated missionaries according to degree of satisfaction with the results of their leadership. The majority of both groups of respondents were satisfied, but a larger proportion of the active missionaries expressed satisfaction with the results of their work. The results of a Chi Square test are significant only beyond the .70 level, however, indicating that this relationship has only weak statistical significance.

TABLE 68.— Degree of satisfaction with personal and family benefits for 236 Methodist missionaries, 1946-1967, by career status

Degree of satisfaction	Total*	Career Status		
		A	T	%C
Total	227	125	102	45
Very satisfied	53	29	24	45
Moderately satisfied	83	46	37	46
Neutral	32	16	16	50
Moderately dissatisfied	48	29	19	40
Very dissatisfied	11	5	6	55

Source: Methodist Missionary Study, 1968
*NR=9

Table 68 compares active and terminated persons according to degree of satisfaction with personal and family benefits. The responses of both groups are broadly distributed over the entire range of response options, and a large number in each group indicated dissatisfaction in this area. The terminators were slightly more dissatisfied, but a Chi Square test yields results significant only beyond the .90 level, signifying that the difference between groups has no statistical significance.

In Table 69 active and terminated missionaries are compared on the basis of degree of satisfaction with their relationships with others. Most of the respondents were satisfied with this area of their experience, but the active persons tended to be slightly more satisfied. However, a Chi Square test yields results significant only beyond the .80 level, indicating that this relationship has little statistical significance.

TABLE 69.— Degree of satisfaction with relationships with others for 236 Methodist missionaries, 1946-1967, by career status

Degree of Satisfaction	Total*	Career Status A	T	%C
Total	230	127	103	45
Very satisfied	94	48	46	49
Moderately satisfied	94	55	39	41
Neutral	22	14	8	36
Moderately dissatisfied	16	8	8	50
Very dissatisfied	4	2	2	50

Source: Methodist Missionary Study, 1968
*NR=6

The only major difference between active and terminated missionaries in their satisfaction with selected areas of their missionary experience is reflected in Table 70 on the following page. The terminated persons experienced much greater dissatisfaction with the opportunities for exerting creative leadership, and this relationship is linear. A Chi Square test yields results significant beyond the .10

TABLE 70.— Degree of satisfaction with leadership opportunities for 236 Methodist missionaries, 1946-1967, by career status

Degree of satisfaction	Total*	Career Status		
		A	T	%C
Total	227	124	103	45
Very satisfied	68	46	22	32
Moderately satisfied	95	49	46	48
Neutral	29	14	15	52
Moderately dissatisfied	28	13	15	54
Very dissatisfied	7	2	5	71

Source: Methodist Missionary Study, 1968
*NR=9

level, denoting that career termination is associated with dissatisfaction regarding leadership opportunities at a level which approaches statistical significance.

This pattern continues to prevail when the data are examined by country of assignment, as may be seen in Table 71. For each country the rate of termination tends to increase as the degree of satisfaction with leadership opportunities declines. The results of a Chi Square test are significant only beyond the .80, .20 and .50 levels, however,

TABLE 71.— Degree of satisfaction with leadership opportunities for 236 Methodist missionaries, 1946-1967, by country of assignment and career status

Degree of Satisfaction	Total*	Country of Assignment								
		India			Japan			Philippines		
		A	T	%C	A	T	%C	A	T	%C
Total	231	53	66	55	50	23	32	24	15	38
Very satisfied	69	15	16	52	22	4	15	9	3	25
Moderately satisfied	96	23	26	53	19	11	36	8	9	53
Neutral	30	7	9	56	6	4	40	2	2	50
Moderately dissatisfied	28	7	11	61	2	3	60	4	1	20
Very dissatisfied	8	1	4	80	1	1	50	1	-	-

Source: Methodist Missionary Study, 1968
*NR=5; total does not agree with total in Table 70 due to slight differences occurring when consituent items were summed and averaged; totals by country omitted due to table limitations.

for India, Japan and the Philippines, respectively. Under this closer examination it appears that career termination is consistent with dissatisfaction with leadership opporunities, but that this relationship does not reach statistical significance for the individual countries.

These data indicate that active and terminated missionaries have experienced relatively similar levels of satisfaction and dissatisfaction with regards to the results of their leadership, the benefits for personal and family life, and their relations with others. It is only in connection with leadership opportunities that significant differences appear. This suggests that the respondents tended to regard the leadership role as central in their self-conceptions, and that active missionaries have more often been in overseas situations where there was congruency between this self-conception and the expectations of others. It appears that the other three areas - results of leadership, benefits for personal and family life, and relations with others - are less central in the self-conceptions of both groups, and that a person will tend to continue in the missionary career even when he has low job satisfaction in these areas if he finds the leadership possibilities or challenges satisfying. But when he can no longer perceive the possibilities or challenges as satisfying, it is apparently then that a propensity toward termination is generated even though he is relatively satisfied in other areas. Where dissatisfaction with the possibilities occurs in conjunction with dissatisfaction in the other areas, this denotes greater incongruency between self and other expectations and the propensity toward career change will no doubt be intensified.

A related and important question was suggested by the research of

James B. Ashbrook of Colgate-Rochester Divinity School. In his study of "Experience in the Ministry" he inquired about the degree of necessity to make compromises between personal expectations of one's work and what the situation allows one to do.[1] In the present research his question was only slightly modified:

> Do you feel that you are (were) forced to make great compromises between your own expectations of your work and what the situation allows (allowed) you to do?

The distribution of the responses is presented in Table 72, indicating that the terminated persons felt the most compromised. The rate of termination reveals a linear correlation between career termination and the necessity to compromise standards of work. This association is significant beyond the .05 level, according to a Chi Square test, indicating little likelihood that this distribution pattern could have occurred by chance.

TABLE 72.— Necessity to make compromise as rated by 236 Methodist missionaries, 1946-1967, by career status

Frequency Compromise Required	Total*	Career Status		
		A	T	%C
Total	230	130	100	43
Constantly	12	5	7	58
Quite often	53	23	30	55
Occasionally	75	40	35	47
Seldom	72	49	23	32
Never	18	13	5	28

Source: Methodist Missionary Study, 1968
*NR=6

The overall pattern continues to prevail when the data are examined by country of assignment, as may be seen in Table 73. However, there is

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[1] James B. Ashbrook, "Ministerial Leadership in Church Organizations," Ministry Studies, I, 1 (May, 1967), 1-32. Copies of the instruments were provided by personal correspondance.

TABLE 73. — Necessity to make compromise as rated by 236 Methodist missionaries, 1946-1967, by country of assignment and career status

Frequency Compromise Required	Total*	Country of Assignment								
		India			Japan			Philippines		
		A	T	%C	A	T	%C	A	T	%C
Total	230	54	65	55	52	22	30	24	13	35
Constantly	12	1	5	83	2	2	50	2	-	-
Quite often	53	13	22	63	4	3	43	6	5	45
Occasionally	75	19	19	50	14	13	48	7	3	30
Seldom	72	17	17	50	25	3	11	7	3	30
Never	18	4	2	33	7	1	13	2	2	50

Source: Methodist Missionary Study, 1968
*NR=6; totals by country omitted due to table limitations

some variability. The results of a Chi Square test are significant beyond the .50, .02, and .70 levels for India, Japan, and the Philippines respectively. Hence, while the necessity to compromise is consistent with career termination in all cases, the relationship attains statistical significance only among respondents who have served in Japan. However, it should also be noted that the frequency of compromise is relatively higher in India and the Philippines where a greater proportion reported that they had to compromise "quite often." It therefore appears that the crucial factor is not so much the actual frequency with which compromise is required but the degree to which any amount of compromise departs from one's expectations. These data suggest that in comparison to active missionaries the terminators had less realistic expectations regarding what missionary work allows one to do. This finding does not necessarily contradict the data in Tables 62 - 66, which referred only to initial expectations. The relationship between necessity to compromise and career termination, being a description of the total missionary career and having statistical significance, is accepted as a more accurate indicator of job satisfaction than the inquiry about expected and actual conditions at the beginning of the first term.

Two additional items summarize the findings on job satisfaction. Respondents were asked about how much of the time they were satisfied with their overseas work. Table 74 reveals, as expected, that terminators were satisfied less of the time than were active missionaries. A Chi Square test yields results significant only beyond the .50 level, however, denoting that this relationship has relatively low statistical significance.

TABLE 74.— Amount of time satisfied with work as reported by 236 Methodist missionaries, 1946-1967, by career status

		Career Status		
Time satisfied	Total*	A	T	%C
Total	230	128	102	44
All, almost all of the time	63	40	23	37
About 75 percent of the time	110	60	50	45
About 50 percent of the time	40	22	18	45
About 25 percent of the time	14	5	9	64
None or hardly any of the time	3	1	2	67

Source: Methodist Missionary Study, 1968
*NR=6

The second item, inquiring about the degree of satisfaction with their general, overall missionary experience, proved more discriminating. The expected lower degree of satisfaction among the terminators is evident from the data presented in Table 75. It should be noted that as the level of satisfaction declines, the rate of termination progressively increases. A Chi Square test yields results significant beyond the .01 level, indicating that this relationship has strong statistical significance.

TABLE 75.— Degree of overall satisfaction reported by 236 Methodist missionaries, 1946-1967, by career status

Degree of Satisfaction	Total*	Career Status		
		A	T	%C
Total	234	129	105	45
Very satisfying	117	76	41	35
Fairly satisfying	99	50	49	49
Neither	5	2	3	60
Fairly dissatisfying	9	1	8	89
Very dissatisfying	4	-	4	100

Source: Methodist Missionary Study, 1968
*NR=2

This pattern is essentially unaffected when the data are examined by country of assignment, as is evident from Table 76. The relationship between low satisfaction and high termination is statistically significant for India and Japan, and consistent for the Philippines, for the results of a Chi Square test are significant beyond the .05 level for the first two countries and beyond the .50 level for the third.

TABLE 76.— Degree of overall satisfaction reported by 236 Methodist missionaries, 1946-1967, by country of assignment and career status

Degree of Satisfaction	Total*	Country of Assignment								
		India			Japan			Philippines		
		A	T	%C	A	T	%C	A	T	%C
Total	234	54	67	55	51	24	32	24	14	37
Very satisfying	117	32	25	44	32	10	24	12	6	33
Fairly satisfying	99	20	33	62	18	9	33	12	7	37
Neither	5	2	2	50	-	1	100	-	-	-
Fairly dissatisfying	9	-	3	100	1	4	80	-	1	100
Very dissatisfying	4	-	4	100	-	-	-	-	-	-

Source: Methodist Missionary Study, 1968
*NR=2

The foregoing data make it quite clear that in comparison to active missionaries terminators had a less satisfying missionary experience, had less realistic expectations regarding what missionary work would allow them to do and consequently had to make greater compromises, and were in situations which provided them with fewer leadership opportunities and professional challenges. Two areas therefore emerge as having potential importance for nurturing greater satisfaction and continuity in the missionary career: (1) Preparatory training, prior to overseas service, and continued in-service review which facilitate the formation of realistic expectations in regard to missionary work, and (2) a recognition of the centrality of the leadership and professional role in the missionary's self conception and a more deliberate attempt to place missionaries in overseas situations where they can perceive satisfying possibilities and challenges at these levels. Efforts in these two areas would tend to reduce discrepancies between self and other expectations and therefore should help create situations more conducive to career continuity.

3. Distinctive Job Characteristics

In addition to the foregoing attempts to get direct measures of job satisfaction, efforts were made to secure ratings on four additional job characteristics as indirect indicators of the types of strains which each group experienced.

One of these areas concerned the educational level of the most immediate national superior. The leadership positions of the overseas churches are increasingly being staffed by nationals with missionaries increasingly working in subordinate positions. In some cases the national leader has much more formal education than his missionary subordinate while in other cases he may have much less. When a subordinate has more formal education than his superior, the working relationship is frequently marked by distinctive strains. It might therefore be expected that the tendency toward career termination would be highest among persons who worked under less educated superiors.

The data presented in Table 77 indicate a slight tendency in the expected direction. The results of a Chi Square test, however, are significant only beyond the .50 level signifying that this relationship has little statistical significance.

TABLE 77.— Career status of 236 Methodist missionaries, 1946-1967, by educational level of most immediate national superior

Educational level of National Superior	Total*	Career Status A	T	%C
Total	197	117	80	41
Much more educated	16	9	7	38
A little more educated	46	25	21	46
About the same	86	58	28	33
A little less educated	42	21	21	50
Much less educated	7	4	3	43

Source: Methodist Missionary Study, 1968
*NR=39 (=14; T=25); many wives indicated that this question did not apply to them

A somewhat similar pattern is evident in response to an inquiry about the educational level of the majority of the nationals with whom the respondents had worked. As Table 78 reveals, the rate of termination tends to decrease as the educational level of the nationals increased. A Chi Square test yields results significant only beyond the .50 level, however, denoting that this relationship does not have statistical significance.

On the basis of the preceding data it appears that the most that can be said is that termination of the missionary career is consistent with the national superior and/or the national "clientele" having a low level of formal education. Working in such situations apparently produces a type of role strain which generates a propensity toward career termination, perhaps because only limited possibilities are perceived.

TABLE 78.-- Career status of 236 Methodist missionaries, 1946-1967, by educational level of majority of Nationals with whom they worked

Educational level	Total*	Career Status		
		A	T	%C
Total	216	123	93	43
Mostly non-literate	3	2	1	67
Mostly some elementary school	17	8	9	53
Mostly some high school	64	36	28	44
Mostly some college	82	43	39	48
Mostly some graduate school	50	34	16	32

Source: Methodist Missionary Study, 1968
*NR=20

A third area which was conceived as a possible indicator of role strains which generate low job satisfaction concerned the degree of specification of work responsibilities. It is widely recognized that, because of certain personality needs, some persons work best in highly structured situations while others perform best in non-structured situations. An attempt was therefore made to determine whether the active and terminated missionaries differed in terms of the degree to which their responsibilities were specified. The respondents were asked

> Which of the following best describes your involvement as a missionary?
> a. Responsibilities highly specified; little if any latitude for personal choice
> b. Responsibilities moderately specified; some latitude
> c. Responsibilities slightly specified; much latitude
> d. Responsibilities not specified; total latitude
> d. Other (specify)

The distribution of responses is shown in Table 79. The rate of termination tends to increase as the degree of specification of responsibilities increases. This association may reflect a propensity among missionaries in general for work situations which allow them appreciable latitude for personally structuring their work. If this is so, then it appears that terminators were disproportionately assigned to situations which denied them the desired latitude, thereby increasing the incongruency between self and other expectations. This is of course only an inference; more specific psychological measures are needed before definite conclusions can be made. A Chi Square test of the above distributions yields results significant only beyond the .70 level, indicating that

TABLE 79.— Degree responsibilities specified as reported by 236 Methodist missionaries, 1946-1967, by career status

Degree of Specification	Total*	Career Status		
		A	T	%C
Total	225	124	101	45
Highly specified	16	7	9	56
Moderately specified	89	48	41	46
Slightly specified	104	58	46	44
Not specified	16	11	5	31

Source: Methodist Missionary Study, 1968
*NR=11

more precise measures are needed before career termination and high specification of responsibilities can be considered statistically significant.

In addition to work specification - the degree to which one has latitude in planning his work - there is the matter or work specialization - the degree to which a person concentrates his efforts within a single work specialty. Respondents were asked to indicate the approximate number of hours usually spent in each of twelve work areas during an average week, ranging from administrative responsibilities to home maintenance.[1] The responses were coded according to the percentage of their total work week spent in each area. Respondents were then classified on a specialization index according to the highest percentage of time spent in any one area of work. The resulting distributions for the total sample are shown in Table 80. The responses indicated an extreme variation among persons, varying from a maximum of under 15 percent to

TABLE 80.— Degree of work specialization reported by 236 Methodist missionaries, 1946-1967, by career status

Degree of Specialization	Total*	Career Status		
		A	T	%C
Total	190	112	78	41
Under 15 percent	1	1	-	-
15 - 19 percent	11	5	6	55
20 - 24 percent	27	19	8	30
25 - 29 percent	27	15	12	44
30 - 39 percent	42	20	22	52
40 - 49 percent	38	26	12	32
50 + percent	44	26	18	41

Source: Methodist Missionary Study, 1968
*NR=46 (A=19; T=27)

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1. See question #9 of the questionnaire, Appendix II.

a maximum of over 50 percent being invested in a single area during an average week. However, these variations appear to have little relationship to career status and intergroup differences are significant only at the .50 level according to a Chi Square test.

4. Career Patterns and Job Stability

An area which needs to be examined in this research, and which may be another indirect indicator of job satisfaction, concerns career and job stability. Career stability refers to continuous missionary service and may be measured by length of tenure; job stability refers to constancy of service in specific work positions and may be measured by the average tenure in each position.

While it may be expected that terminators will have less career stability than active missionaries, the patterns which distinguish these groups is not known until the data are examined. The reader will recall that the population for this research consisted of persons who entered regular overseas Methodist missionary service during the 1946 - 1961 period and that the 1961 cut-off point was chosen in order that all respondents will have had time to complete at least one term of service and have made a decision regarding continuation of his missionary career. A term of service consisted of five years for persons serving in India or Japan and four years for those serving in the Philippines.

The length of tenure data are presented in Table 81 below. The most striking thing about these distributions is not that terminators have lower career stability, which was expected, but that career termination is a phenomenon associated almost exclusively with the early

TABLE 81.— Length of tenure of 236 Methodist missionaries, 1946-1967, by career status

		Career Status			
		Number		Percent*	
Length of Tenure	Total	A	T	A	T
Total	236	131	105	-	-
One term or less	65	-	65	-	62
Over one term, not more than two	63	29	34	22	94
Over two terms, not more than three	69	63	6	48	100
Over three terms	39	39	-	100	-

Source: Methodist Missionary Study, 1968
*Cumulative percentage

years of missionary service. Nearly two-thirds (62 percent) of all persons who terminated served only one term or less. Nearly one-third (32 percent) of the terminators began a second term of service but ended their missionary career prior to or upon completion of that term. Hence, a total of 94 percent of all terminators did not serve beyond two terms, whereas 78 percent of all active respondents have served beyond the end of their second term.

This pattern continues to prevail when the data are examined by country of assignment, as shown in Table 82 on the following page. The rate of termination remains essentially unchanged with approximately two-thirds of all terminators serving no more than one term. The differences in the distributions in Tables 81 and 82 yield results by a Chi Square test which are in each case significant beyond the .001 level, indicating that there is practically no chance that these striking differences could have occurred by chance.

These data reveal with unmistakable clarity that termination of the missionary career is a phenomenon occurring almost entirely in the early

TABLE 82.— Length of tenure of 236 Methodist missionaries, 1946-1967, by country of assignment and career status

		Country of Assignment								
		India			Japan			Philippines		
Tenure	Total*	A	T	C%C**	A	T	C%C	A	T	C%C
Total	236	55	67	-	52	24	-	24	14	-
One term or less	65	-	42	63	-	14	58	-	9	64
Over one term, not more than two	63	11	21	94	8	9	96	10	4	93
Over two terms, not more than three	69	24	4	100	29	1	100	10	1	100
Over three terms	39	20	-	-	15	-	-	4	-	-

Source: Methodist Missionary Study, 1968
*Totals by country omitted due to table limitations.
**C%C = Cumulative percent changing career

years of overseas service, regardless of the country of assignment. One implication is therefore obvious: to be effective, any efforts toward reducing the number of career terminations must be directed toward the needs of persons during the early years of their missionary experience. Efforts directed toward increasing the job satisfaction level among persons with more than one or two terms of missionary experience, even when serving to increase the effectiveness of such persons, can hardly be expected to appreciably reduce career instability. Mission Board administrators, experienced missionaries and national leaders will need to be sensitive and responsive to the needs of first and second term missionaries if career stability is to be strengthened.

Related to, but distinct from, career stability is the matter of job stability or tenure of service in specific work positions. The respondents were requested to list the major appointments they had served during their missionary experience. The number of such appointments reported by each person was divided into the number of years he had served as a missionary to determine his average tenure in each position. If career termination is related to job instability, then the average tenure in each major appointment should be shorter for terminated than for active missionaries.

The data in Table 83 below confirm the expectation. The highest rate of termination is among persons having the shortest average positional tenure. Career stability increases progressively as job stability increases. Whereas 91 percent of the terminated persons have an average positional tenure of five years or less, only 42 percent of the active missionaries are in this category.

TABLE 83.— Average tenure per position held by 236 Methodist missionaries, 1946-1967, by career status

Average Tenure	Total*	Career Status			
		Number		Percent	
		A	T	A	T
Total	207	115	92	100	100
1 - 3 years	64	19	45	17	49
4 - 5 years	68	29	39	25	42
6 - 8 years	38	33	5	29	6
9 + years	37	34	3	29	3

Source: Methodist Missionary Study, 1968
*NR=29 (A=16; T=13)

There is no drastic change in this overall pattern when the data are examined by country of assignment, as may be seen in Table 84 on the following page. The overall pattern is less prominent in the Philippines but remains essentially unchange in India and Japan. A Chi Square test indicated that the differences in the distributions for the total sample and for India and Japan are significant beyond the .001 level, but only beyond the .90 level for the Philippines.

TABLE 84.— Average tenure per position held by 236 Methodist missionaries, 1946-1967, by country of assignment and career status

		Country of Assignment								
		India			Japan			Philippines		
Average tenure	Total*	Total	A	T	Total	A	T	Total	A	T
Total	207	105	46	59	68	46	22	34	23	11
1 - 3 years	64	40	8	32	14	5	9	10	6	4
4 - 5 years	68	36	12	24	19	9	10	13	8	5
6 - 8 years	38	14	12	2	16	14	2	8	7	1
9 + years	37	15	14	1	19	18	1	3	2	1

Source: Methodist Missionary Study, 1968
*NR=29 (A=16; T=13)

The alert reader will be aware that the research design excluded active missionaries who had not completed their first term and first furlough at the time the field research was conducted. It is therefore possible that an element of bias has been introduced into this particular analysis by comparing all terminated persons against only those active missionaries who have completed at least one term of overseas service. To check against this a subsample of comparable active and terminated missionaries was selected, consisting of all respondents who had served over one but not more than two terms. The distributions for this subsample, shown in Table 85 on the following page, are consistent with the pattern for the total sample. The association of career stability with job stability is not as pronounced, and a Chi Square test yields results significant only beyond the .50 level. However, this low level of statistical significance is not disturbing since it is already evident that career stability increases with tenure and since persons in a second term may be expected to have more job stability than persons in their first term who may spend up to two years in language study and therefore

TABLE 85. — Average tenure per position held by 63 Methodist missionaries serving over one but not more than two terms, 1946-1967, by career status

Average Tenure	Total*	Career Status		
		A	T	%C
Total	57	26	31	54
1 - 3 years	20	8	12	60
4 - 5 years	22	9	13	59
6 - 8 years	10	7	3	30
9 + years	5	2	3	60

Source: Methodist Missionary Study, 1968
*NR=6

perhaps have a maximum of only three years left for serving a major work appointment. It may therefore be safely concluded that continuation in the missionary career is positively associated with job stability.

Since missionaries are generally assigned to a residence locale as well as to major work positions, an indirect indicator of job stability is the tenure of persons in each residence locale. Respondents listed the places in which they had resided while overseas and the average length of residence in each location was determined. The resulting distribution, presented in Table 86 below, follows the now familiar

TABLE 86.— Average residence in each locale reported by 236 Methodist missionaries, 1946-1967, by career status

Average Residence	Total*	Career Status			
		Number		Percent	
		A	T	A	T
Total	230	128	102	100	100
1 - 3 years	55	8	47	6	46
4 - 5 years	72	33	39	26	38
6 - 8 years	49	41	8	32	8
9 + years	54	46	8	36	9

Source: Methodist Missionary Study, 1968
*NR=6

pattern. Terminators have characteristically an average length of residence much shorter than have the active missionaries. Career stability increases progressively as average length of residence increases. Whereas 84 percent of all terminated persons had an average length of residence of five years or less, only 32 percent of the active missionaries were in this category.

This pattern undergoes little change when the data are examined by country of assignment, as is evident from Table 87. The overall pattern prevails among persons who have worked in each country. A Chi Square test indicates that the differences in the distributions for the total sample and for India and Japan are significant beyond the .001 level, and for the Philippines beyond the .05 level, signifying a relationship of statistical significance in every case.

TABLE 87.— Average residence in each locale reported by 236 Methodist missionaries, 1946-1967, by country of assignment and career status

		Country of Assignment								
		India			Japan			Philippines		
Average Residence	Total*	Total	A	T	Total	A	T	Total	A	T
Total	230	118	54	64	74	50	24	38	24	14
1 - 3 years	55	36	5	31	11	1	10	8	2	6
4 - 5 years	72	43	18	25	16	7	9	13	8	5
6 - 8 years	49	17	12	5	19	18	1	13	11	2
9 + years	54	22	19	3	28	24	4	4	3	1

Source: Methodist Missionary Study, 1968
*NR=6

To check against possible bias the sub-sample of respondents who have served over one but not more than two terms was examined. Table 88 on the following page indicates that the relationship between having a short average length of residence in each locale and termination of the

TABLE 88.— Average residence in each locale reported by 63 Methodist missionaries serving over one but not more than two terms, 1946-1967, by career status

Average Residence	Total	Career Status A	Career Status T	Career Status %C
Total	63	29	34	54
1 - 3 years	11	2	9	82
4 - 5 years	18	7	11	61
5 - 8 years	23	16	7	30
9 + years	11	4	7	64

Source: Methodist Missionary Study, 1968

missionary career is a recurring phenomenon. The results of a Chi Square test are significant beyond the .05 level indicating again a relationship of statistical significance.

These data on job stability and length of average residence indicate with immense clarity that termination of the missionary career occurs primarily among persons who have had short periods of tenure in each work position and residence locale. It has already been observed that terminators have experienced less satisfaction in their overseas work than have active missionaries. One reason for this is no doubt the high frequency of change in work assignments and residence locales, making it less likely that terminators will have had the opportunity to experience personal success, build close cross cultural friendships and become integrated into a local unit of work. One terminator who had some language study, served in two very different appointments, and lived in three sharply contrasting residence locales within a four year period describes this experience in illustrative and poignant words:

> Our whole time was a time of transition and preparation and we were just beginning to feel like we belonged to something when we had to come back.[1]

Some investigators are content to explain high job mobility on the basis of high personal instability. However, the writer has been impressed by the frequency with which respondents reported that they were thrust into full-time work responsibilities without an opportunity to study the language, or appointed to radically different work because of some "crisis" need for additional personnel, or assigned to work for which they had no previous preparation. While willingly undertaking such assignments, their responsibilities were often so frequently changed that they never had the opportunity to experience personal fulfillment. A series of such unsatisfying experiences apparently generates a propensity toward termination of missionary service and seeking personal fulfillment in another career. While a low stability-high mobility pattern may be in part the result of a propensity which a person brings to a situation, information gathered in the research suggests that it is also a result of arbitrary and unrealistic demands being made upon a person. Church and institutional administrators who share responsibility for determining missionary appointments will need to be cautious in making frequent changes in work assignments lest they perpetuate high mobility patterns and unwittingly contribute to career termination.

The data in this chapter confirm the hypothesis that active missionaries are distinguished from terminated missionaries on the basis of having a higher level of job satisfaction. This higher level of satisfaction appears to be a product of (1) being assigned to situations which provided greater leadership opportunities and professional challenges, and (2) having more realistic expectations regarding what it is possible to do as a missionary and therefore being in relatively fewer situations where it was necessary to compromise between self-expectations and what the situation allowed. It has been suggested that career continuity could be strengthened by (1) preparatory training and in-service review which focus on the formation of realistic work expectations, and (2) deliberate efforts to place missionaries in situations where they can perceive satisfying possibilities and challenges at the leadership and professional role level. The latter point calls attention to the desirability of appropriate occupational specialization and should not be confused with patterns of administrative dominance which characterized an earlier missionary era. The above suggestions rest upon the premise, illustrated by the data in this chapter, that career continuity tends to increase as the discrepancy between self and other role expectations decrease.

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[1] #054, interview.

It has also been noted in this chapter that career termination is a phenomenon associated almost exclusively with the early years of overseas service, regardless of country of service, and that high job and residence mobility are positively related to career termination. These findings call attention again to the importance of mission board administrators, experienced missionaries and national leaders (1) being sensitive and responsive to the needs of first and second term missionaries, and (2) being cautious in making frequent or expedient changes in determining the responsibilities of individual missionaries. The new missionary comes into an unfamiliar culture where he must establish a new self-identity. To accomplish this successfully he needs the benefit of (1) perceptive guidance and (2) adequate time in a single major job position to experience personal fulfillment. The data suggest that when either of these elements is lacking a propensity toward career termination is generated.

CHAPTER SIX

SITUATIONAL FACTORS III: REFERENCE GROUPS

One of the problems which confronts a person in beginning and, to a lesser extent, continuing his missionary career is the matter of determining appropriate behavior for himself. Being away from the familiar, established cultural patterns of his homeland, he faces the task of developing forms of social interaction acceptable within the context of the new situation. In his efforts to adapt he will usually give considerable attention to such matters as his style of living, use of the local language and relationships with national colleagues. The behavioral pattern which he develops will be influenced to a large degree by the groups which he chooses as a frame of reference in arriving at a standard for his behavior.

Because of the structure of his profession a missionary is intrinsically and concurrently a member of several different groups, each of which is a potantial reference group. These membership groups are quite diverse and include such units as missionary peers, national colleagues, and family members, including not only the nuclear family in the case of married missionaries but also parents and relatives in the home country. In addition, there will be certain non-membership groups whose standards and expectations many, in varying degrees, be points of reference influencing one's behavior. Ecclesiatical officials, institutional superiors, and Board of Missions executives are examples of reference groups in which the missionary usually does not hold membership.

In the discussion of reference group theory in Chapter Two it was noted that sometimes persons compare themselves with others in their membership groups while on other occasions they will use non-membership groups as a frame of reference. Attention was therefore called to the possibility that differences in the choice of reference groups may be related to differences in the structural conditions prevailing among those who choose. It was hypothesized that "persons who were oriented to other missionaries as referents will be more likely to continue in service than persons who were oriented to non-missionaries as referents," and it was suggested that any differences in reference orientation may be related to differences in social structures which predisposed respondents toward the selection of a membership or non-membership group. The task of this chapter will be that of testing the above hypothesis by examining the types of reference groups which the respondents choose under selected conditions.

1. Location of Church and Conference Membership

The respondents in this study represented both lay and ordained persons. At the time of their applicancy, most of the lay persons held membership in a local Methodist church while the ordained persons held membership in one of the annual conferences of The Methodist Church. Upon entering missionary service lay persons were encouraged to transfer their church membership to a local church in the community where they lived overseas; ordained persons were encouraged to transfer their conference membership to the overseas annual conference of the Methodist

Church or, where Methodist work was related to a United Church, to seek the appropriate overseas ministerial relationship.[1] Presumably such action by the missionary would indicate his desire to be considered an organic part of the overseas church. In this research it is assumed that the act of transferring one's church or conference membership overseas is evidence that the overseas church or conference constitutes a viable reference group. It would therefore be expected that active missionaries will have transferred their memberships overseas in greater proportions than the terminated persons.

The data in Table 89 are consistent with this expectation. A larger proportion of the terminators retained their membership in the sending country. Among the respondents who transferred their membership overseas 43 percent have terminated compared to a termination rate of 51 percent among those who did not transfer their membership. A Chi Square test yields results significant only beyond the .50 level, indicating that this relationship has weak statistical significance. However, the distribution is consistent with the expectation and suggests that the

TABLE 89.— Location of church or conference membership of 236 Methodist missionaries, 1946-1967, by career status

		Career Status		
Membership Location	Total*	A	T	%C
Total	219	118	101	46
In the country of assignment	134	76	58	43
In the sending country	85	42	43	51

Source: Methodist Missionary Study, 1968
*NR=17

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[1] Board of Missions of The Methodist Church, Manual for Work Overseas, pp. 90-91.

overseas church was a more viable frame of reference for the active missionaries than for the terminated persons.

2. Role Referents

"The role of the missionary" is one of the currently most discussed topics in missional groups. The proliferation of literature on this subject has already been noted in Chapter One. Since this is such a live issue, it appeared desirable to secure from the respondents some indication of their frame of reference on this matter. They were therefore asked the following question:

> On the whole, with whom do(did) your views of the church and your missionary role most closely agree, aside from members of your immediate family? (If you wish to check more than one, please rank these 1st, 2nd, etc.)
> (a) Other missionaries
> (b) National superiors
> (c) Board of Missions policy
> (d) National colleagues
> (e) Others (specify)

Where respondents checked more than one answer, only the first place answer was counted.

It will be recalled that the basic hypothesis of this chapter holds that active missionaries will tend to be oriented to their missionary associates while terminated persons will tend to be oriented to non-missionary groups. If this hypothesis has validity the active missionaries, in comparison to terminated persons, should be in greater agreement with their missionary peers regarding the role of the missionary.

The data, as shown in Table 90, are distributed in the predicted direction. A greater proportion of active missionaries are in agreement with missionary associates on the role of the missionary and the place

TABLE 90.— Role referent of 236 Methodist missionaries, 1946-1967, by career status

Role Referent	Total*	Career Status A	T	%C
Total	203	110	93	46
Other missionaries	99	61	38	38
National colleagues	61	30	31	51
National superiors	10	5	5	50
Board of Missions policy	29	12	17	59
Other	4	2	2	50

Source: Methodist Missionary Study, 1968
*NR=33 (A=21; T=12)

of the church. The lowest rate of termination, 38 percent, was among respondents whose role conception agreed most closely with those of their missionary peers. On the other hand, among those whose role conceptions agreed most closely with non-missionaries, the rate of termination was 50 percent or higher. For the total distribution a Chi Square test yields results significant only beyond the .50 level, denoting a less than significant statistical relationship. However, when rows two through five are compressed into a single non-missionary classification and compared with the "other missionaries" in a two by two table, the results of a Chi Square test are significant beyond the .10 level, signifying that the relationship approaches statistical significance.

These data can be seen with greater clarity when viewed by country of assignment. Table 91 indicates that the above pattern holds for India and Japan, with a Chi Square test yielding results significant beyond the .05 and .30 level for each country respectively. The pattern for the Philippines is slightly reversed but the relationship is significant only beyond the .95 level indicating practically no difference between active

TABLE 91.— Role referent of 236 Methodist missionaries, 1946-1967, by country of assignment and career status

Role Referent	Total*	Country of Assignment								
		India			Japan			Philippines		
		A	T	%C	A	T	%C	A	T	%C
Total	203	48	59	55	44	22	33	18	12	40
Other missionaries	99	31	25	45	22	7	24	8	6	43
Non-missionaries	104	17	34	67	22	15	41	10	6	38

Source: Methodist Missionary Study, 1968
*NR=33 (A=21; T=12); Totals by country omitted due to table limitations.

and terminated missionaries who have served in this country in their choice of role referents. It may therefore be concluded that the tendency for terminators to have chosen non-missionary groups as frames of reference for the missionary role is a pattern most prevalent in India, where the relationship has statistical significance, and which is also found in Japan to a lesser degree.

From the viewpoint of reference group theory it is no accident that there is a higher termination rate among persons who selected non-missionary groups as role referents. Presumably the primary membership group among missionaries serving in any particular country is the missionary group itself. Hence, the selection of non-missionary groups as frames of reference in the determination of one's missionary role involves, to some degree at least, a repudiation of the prevailing standards in the missionary group. Any deviation from the accepted missionary role will be likely to elicit sanctions from the missionary group whose members will seek to enforce conformity to the accepted norm. Hence, the effort to modify the missionary role by selecting non-missionary groups as points of references will tend to generate strains between such innovators and other members of the missionary group. When such strains exist in conjunction with other job related dissatisfactions, the propensity toward career termination will probably be intensified.

3. Immediate Superior

It has now become evident, at least in regard to the missionary role, that terminators tend to be oriented to non-missionaries to a larger degree than are active missionaries. It was suggested that such differences in reference orientation might be related to differences in the social structures prevailing for each group, differences which perhaps predisposed terminators toward the selection of a non-membership reference group. One descriptive index of social structure is the type of relationships within a group. If the relationships consist primarily of some persons being subordinate to other persons within the membership group, then a hierarchical social structure prevails. On the other hand, if members of a group have primarily equal relationships to each other and are subordinate only to persons outside the membership group, then a peertype social structure prevails.

To determine whether terminators were involved in either of the above types of social structures to a greater degree than active missionaries, respondents were requested to indicate whether their most immediate superior was a missionary or a national. The distribution of responses, shown in Table 92, indicates quite clearly that active and terminated missionaries tended to be involved in somewhat differing social structures. A much higher proportion of the active missionaries were involved in situations where their most immediate superior was a

TABLE 92.— Classification of immediate superior of 236 Methodist missionaries, 1946-1967 by career status

Classification	Total*	Career Status A	T	%C
Total	210	120	90	43
A national	158	101	57	36
A missionary	52	19	33	63

Source: Methodist Missionary Study, 1968
*NR=26 (A=11; T=15)

national; correlatively, a much larger proportion of the terminated persons were in situations where they were responsible to another missionary. Among respondents with a national as their most immediate superior, only 36 percent have terminated; conversely, in situations where respondents were subordinate to another missionary, 63 percent have terminated. A Chi Square test yields results significant beyond the .001 level, indicating that there is practically no possibility that this relationship could have occurred by chance.

The pattern is only slightly less prominent when the data are examined by country of assignment, as may be seen in Table 93. Although

TABLE 93. — Classification of immediate superior of 236 Methodist missionaries, 1946-1967, by country of assignment and career status

		Country of Assignment								
		India			Japan			Philippines		
Classification	Total*	A	T	%C	A	T	%C	A	T	%C
Total	210	52	59	53	46	19	29	22	12	35
A national	158	38	33	46	41	15	27	22	9	29
A missionary	52	14	26	65	5	4	44	-	3	100

Source: Methodist Missionary Study, 1968
*NR=26 (A=11; T=15); totals by country omitted due to table limitations

the configurations of the distributions vary greatly between countries, in each case there is a much higher proportion of terminations among persons who had another missionary as their most immediate superior. The results of a Chi Square test are significant beyond the .10, .50 and .10 levels for India, Japan and the Philippines, respectively, indicating general consistency with the overall pattern even though statistical significance is not attained.

These data indicate, at least in regard to lines of responsibility, that terminated missionaries tended to be involved in social structures different from those prevailing for active missionaries. Terminators were proportionately more subordinate to other missionaries and therefore more involved in hierarchically structured missionary groups. Active missionaries, on the other hand, were proportionately more responsible to a national leader and consequently participated more in peer-type missionary groups. It therefore appears that a peer-type social structure among missionaries is conducive to or at least consistent with career continuity. From this standpoint, perhaps surprisingly, it would seem that the current nationalization of overseas church leadership should have potential for increasing career stability through providing conditions whereby missionaries are no longer subordinate to another missionary and are therefore structurally more free to participate in peer-type relationship with missionary associates. Such conditions will presumably facilitate greater acceptance of the missionary group as a primary frame of reference.

4. Advice Referent

Another type of information which provides enlightenment about missionary relationships concerns the types of persons from whom advice was sought in time of need. Presumably persons seek counsel from others in whom they have confidence and whose bases for judgement are consistent with their own. If active and terminated missionaries were oriented to different reference groups they would most likely tend to seek advice from different persons. Respondents were therefore asked the following question:

> When you feel (felt) the need of advice on something, either professionally or personally, to whom do (did) you usually go, aside from members of your immediate family? (If you wish to check more than one, please rank these 1st, 2nd, etc.)
> (a) A trusted national colleague
> (b) Another missionary
> (c) A national superior
> (d) An executive in the Board of Missions
> (e) Other (specify)

In cases where more than one answer was chosen, only the first place answer was counted.

The responses, shown in Table 94, denote pronounced differences in the advice referents sought by active and terminated missionaries. The greatest difference occurred in the frequency with which other missionaries or national colleagues were chosen. While a majority of both groups of respondents sought advice from other missionaries, terminators referred to another missionary much more frequently; conversely, active missionaries more often looked to a national colleague for advice. These differences are significant by a Chi Square test beyond the .01 level, meaning that the odds are over

TABLE 94.— Usual advice referent for 236 Methodist missionaries, 1946-1967, by career status

		Career Status				
		Number		Percent		
Usual Referent	Total*	A	T	%A	%T	%C
Total	198	108	90	100	100	45
Another missionary	120	58	62	54	69	51
A trusted national colleague	60	41	19	38	21	32
A national superior	8	3	5	3	6	63
A Mission Board executive	3	-	3	-	3	100
Other	7	6	1	5	1	14

Source: Methodist Missionary Study, 1968
*NR=38 (A=23; T=15)

100 to 1 against this distribution occurring by chance.

These differences diminish only slightly when the data are examined by country of assignment, as is evident from Table 95. In each case active missionaries choose a national colleague with greater frequency than did terminated missionaries. The intergroup differences in choice of an advice referent are significant beyond the .20, .50 and .20 levels for India, Japan and the Philippines, respectively, indicating consistency with the overall pattern.

TABLE 95.— Usual advice referent of 236 Methodist missionaries, 1946-1967, by country of assignment and career status

		Country of Assignment					
		India		Japan		Philippines	
Usual Referent	Total*	A	T	A	T	A	T
Total	198	47	58	43	20	18	12
Another missionary	120	30	41	19	11	9	10
A national colleague	60	16	12	18	6	7	1
A national superior	8	-	3	1	1	2	1
A Mission Board executive	3	-	2	-	1	-	-
Other	7	1	-	5	1	-	-

Source: Methodist Missionary Study, 1968
*NR=38 (A=23; T=15); Totals by country omitted due to table limitations.

It is quite evident from these data that terminated persons tended to look to other missionaries for advice with greater frequency than did the active missionaries. At first this reference choice may appear contradictory to the earlier finding that, in comparison to the active missionaries, terminators are in less agreement with other missionaries on the missionary role. However, these contrasting response patterns become plausible when some earlier findings are taken into consideration. It has been noted that active missionaries tend to have not only longer career tenure than terminated persons but also to have higher job stability. From this it can be inferred that an active missionary will have had more opportunities to develop professional and friendship relations with national colleagues which would predispose him to seek advice from them. The terminated person, on the other hand, having had fewer such opportunities, may have tended to seek advice from missionary associates on the basis of a presumed greater cultural affinity. However, it was noted earlier that the majority of the terminated persons did not regard other missionaries as being the persons with whom their views of the missionary role most closely agreed. Hence, it may be that terminators sought advice from other missionaries not so much because this was their first choice as because they had not yet formed sufficient ties with nationals to select them as advice referents with more frequency.

Furthermore, it has also been observed that terminators were more frequently assigned to communities where several other Methodist missionaries were also working, while active missionaries tended to be located in areas where there were few if any other Methodist missionaries. Hence, the higher frequency with which terminated persons choose other missionaries as advice referents may be partly a reflection of the social structure of the overseas work situation: terminators were simply in greater proximity to other missionaries. Moreover, it is not known whether the two groups of respondents differed in the type of problems on which they sought advice. Nevertheless, it is apparent that active missionaries choose national colleagues more frequently as advice referents, and it appears that this predisposition was enhanced by several situational variables which gave active missionaries more sustained interactive relationships with nationals. Hence, active missionaries apparently had the benefit of social situations which facilitated seeking advice from nationals within selected areas even when nationals were not the persons with whom their concept of the missionary role most closely agreed. When viewed from this perspective it is quite plausible that terminated persons tended to view national colleagues as role referents while at the same time choosing other missionaries as advice referents. It is quite possible that this divergent choice of reference groups generated an appreciable amount of role strain and it would be helpful to gather information on this point in any further studies.

5. Praise Referent

Another type of information about reference relationships was suggested by Mills' query regarding whose praise was highly valued.[1] The importance of preferred praise is that it gives an indication of a respondent's desire to gain approval or to rank high in the evaluation of others. In order to determine whether active and terminated persons differed in regard to whose praise they preferred, the following modified form of Mills' question was asked:

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[1] Mills,"Career Change Among Ministers . . .", p. 121.

> Everyone appreciates praise from people who are important to him. Please indicate whose praise of your missionary work you value(d) most highly by "1", whose next most highly by "2", and so on until you have ranked all of the following:
> (a) A district superintendent or other ecclesiastical officer who knows (knew) your work well.
> (b) Your area secretary or other executive in the Board of Missions.
> (c) A National colleague.
> (d) The majority of the nationals with whom you work(ed).
> (e) Your parents or close relatives in your home country.
> (f) A missionary whom you know (knew) well.

The referent in this selection listing whose approval was most highly valued would be placed in the first position; the referent whose approval was least important would be placed in sixth position. By assigning a "1" score to a first place choice, a "2" value to a second place choice, and so forth for all six referents, it was possible to determine the average desired approval ranking for each referent. The resulting distribution gives the relative differences in approval valuation, not an absolute score. Hence, although all respondents may value highly the approval of their national colleagues, the data presented here only indicate the degree to which the approval of national colleagues is valued more or less than the approval of other referents.

Table 96 presents the average scores given to each of the six reference persons or groups. These data reveal that active and terminated missionaries were quite similar in their valuation of the approval of these referents. It is only in regard to district superintendents and ecclesiastical officers that the respondent groups differed at a statis-

TABLE 96.-- Praise referents of 236 Methodist missionaries, 1946-1967, by career status

Referent	Desired Approval Rank[a]			Probability[b]
	Total	A	T	
Majority of nationals	3.14	3.10	3.20	ns
Area secretary, Mission Board executives	3.33	3.34	3.32	ns
Parents, close relatives	3.40	3.50	3.30	ns
District supt., ecclesiastical officers	3.45	3.29	3.64	.05
National colleagues	3.60	3.64	3.54	ns
Missionary colleague	4.26	4.25	4.28	ns

Source: Methodist Missionary Study, 1968
a - Low score indicates most preferred praise referent
b - Simple analysis of variance; ns = not significant at .05 level

tically significant level, with the active missionaries valuing more highly the approval of these persons. Terminators placed a somewhat higher value than active missionaries on the approval of parents and close relatives, but not at a level that attains statistical significance.

Since the desired approval rankings were quite homogeneous, the writer made several additional correlations in an attempt to discover whether or not differences were being concealed by using the total group rankings. No significant differences between active and terminated missionaries emerged when the data were examined by country of assignment or by ministerial status. However, a separate analysis of the responses of wives yielded a significant findings, as shown in Table 97. Terminated wives valued most highly the approval of their parents and close relatives in their home country, and the ranking which they assigned to this referent category differs from the ranking assigned by active wives at a level of statistical significance. Hence, it appears that terminated wives were more oriented toward persons in their home country as a reference group than they were to other missionaries, nationals or ecclesiastical

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TABLE 97.— Praise referents of 54 Methodist missionary wives, 1946-1967, by career status

Referent	Desired Approval Rank[a]			Probability[b]
	Total	A	T	
Majority of nationals	3.13	3.10	3.16	ns
Parents, close relatives	3.32	3.74	2.80	.05
District supt., eccleastical officers	3.46	3.26	3.73	ns
National colleagues	3.49	3.56	3.41	ns
Area secretary, Mission Board executive	3.55	3.53	3.57	ns
Missionary colleague	4.26	3.96	4.64	ns

Source: Methodist Missionary Study, 1968
a - Low score indicates most preferred praise referent
b - Simple analysis of variance; ns = not significant at .05 level

superiors in the country of their assignment. Such an orientation would tend to generate a propensity toward career termination, and persons interested in nurturing career continuity will need to give attention to conditions which would enable wives to give a higher relative valuation to more closely job related referents.

These intergroup differences can be seen most clearly in Table 98 which indicates the order in which active missionaries, terminators in general and terminated wives in particular ranked the six referent persons or groups. Terminators in general differed from active mission-

TABLE 98.— Rank order of praise referents of 236 Methodist missionaries, 1946-1947, by career status

Referent	Rank Order		
	A	T	TW*
Majority of nationals	1	1	2
District supt., ecclesiastical officers	2	4	5
Area secretary, Mission Board executives	3	3	4
Parents, close relatives	4	2	1
National colleagues	5	5	3
Missionary colleague	6	6	6

Source: Methodist Missionary Study, 1968
*TW = Terminated Wives

aries in placing higher value on the approval of parents and close relatives and less value on the approval of ecclesiastical officers. Terminated wives moved even farther in this direction and also interchanged the position of national colleagues and the area secretary. These data simply underline the important relationship between career continuity and job-related reference groups being highly valued relative to other reference groups.

It is therefore only indirectly that these data provide information relative to the basic hypothesis of this chapter. Respondents differed little in their evaluation of the approval of a missionary colleague, and they uniformily valued least the praise of this referent. Hence, it appears that both groups of respondents placed more importance on the approval of the other five referents. This may be true. However, the writer is inclined to believe that the wording of the response options left room for ambigious interpretations. It is one thing to evaluate the importance of the aproval of an individual missionary or national colleague relative to a referent group. It is quite another thing to evaluate the importance of the approval of a group of missionaries or national colleagues relative to other referent groups. In retrospect, the writer believes that this question would have had more discriminatory power had the response options consisted only of referent groups rather than including both referent groups and referent individuals.

6. Evaluation of the Board of Missions

As already noted, one of the respondents' principal referents was the area secretary and executives in the Board of Missions. The Board of

Missions is important because, among other things, it is the agency which recruits the missionary, guides his preparation, arranges for his overseas appointment, and is responsible for his support so long as he remains a missionary. It might be anticipated that terminators were less satisfied with the Board than were active missionaries. To determine whether this is true or not, respondents were asked the following question:

As an organization to work for, the Board of Missions is:
(a) An excellent organization to work for - one of the best I know.
(b) A good organization to work for but not one of the best.
(c) Only an average organization to work for. Many others are just as good.
(d) Below average as an organization to work for. Many others are better.
(e) It is probably one of the poorest organizations to work for that I know.

The data, as shown in Table 99, indicate that terminators were slightly less satisfied with the Board of Missions. The rate of termination is quite mixed, showing no pronounced relationship with the respondents' evaluation of the Board. Intergroup differences are significant by a Chi Square test only beyond the .90 level, signifying

TABLE 99.— Evaluation of the Board of Missions by 236 Methodist missionaries, 1946-1967, by career status

		Career Status				
		Number		Percent		
Evaluation	Total*	A	T	%A	%T	%C
Total	214	114	100	100	100	47
Excellent	91	48	43	42	43	47
Good	76	43	33	38	33	43
Average	29	13	16	11	16	55
Below average	13	7	6	6	6	46
Poor	5	3	2	3	2	40

Source: Methodist Missionary Study, 1968
*NR=22

practically no relationship between career termination and evaluation of the Board.

These distributions do not follow the expected pattern. However, it should be noted that 20 percent of the active missionaries and 24 percent of the terminators expressed the opinion that the Board of Missions was less than a good organization for which to work. As will be observed in greater detail in Chapter Eight, respondents from both groups felt that their salary was inadequate or were dissatisfied with such thins as housing or program emphases. Hence, a substantial proportion of persons from both groups were considerably dissatisfied with the Board of Missions. It has already been observed that terminators tend to be less satisfied than active missionaries in several other areas. When dissatisfaction with the Board is added to other dissatisfactions it will no doubt intensify the propensity toward career termination. An area meriting further study concerns the degree to which efforts to increase satisfactin with the Board will compensate for dissatisfactions in other areas and thereby contribute to career stability. Further attention will be given to this matter in Chapter Eight.

7. Moral Support of Referents

In the preceding sections attention has been given to the types of reference orientations which characterize active and terminated missionaries. Some distinctive differences have been noted. However, it would be a mistake to assume that the set of reference orientations held by a person at any particular point in time necessarily continues as an unchanging characteristic. The selection and maintenance of frames of reference is a dynamic process which involves a reciprocal aspect. The selection of a referent implies, among other things, a positive evaluation of the referent's norms and values and a desire for his support. When such support is realized, the orientation will tend to be strengthened; on the other hand, when such support is not experienced the orientation is likely to become weaker and a propensity toward selecting alternative frames of reference may be generated.

For the above reason it would be helpful to know whether active and terminated missionaries equally received support from their respective referents. Respondents were therefore requested to rate selected referents according to the amount of moral support which they usually provided. Response options were arranged on a five-point rating scale: "always gave support," "usually gave support," "occasionally gave support," "seldom gave support," and "were indifferent." Scoring was conducted on a reverse numerical basis with low scores indicating a high degree of support. Hence, a "1" score would indicate that a particular referent "always gave support" while a "5" rating would denote that he was "indifferent." The scores are independent in the sense that giving a high rating to one referent did not preclude also giving high ratings to other referents.

The data in Table 100 indicate the average level of support received from each of the selected referents. It is apparent that both active and terminated missionaries reported a relatively high level of support from all referents, with the average support level being between "always gave support" and "usually gave support." As may be expected,

TABLE 100.— Degree of moral support from selected referents reported by 236 Methodist missionaries, 1946-1967, by career status

Referents	Average Level of Support[a]			Probability[b]
	Total	A	T	
Spouse	1.35	1.30	1.43	ns
Parents, close relatives	1.60	1.65	1.54	ns
National laity	1.79	1.77	1.80	ns
Area Secretaries, Mission Board executives	1.84	1.77	1.93	ns
National colleagues	1.85	1.83	1.88	ns
Other Methodist missionaries	2.00	1.94	2.07	ns
Ecclesiastical superiors	2.08	2.13	2.03	ns

Source: Methodist Missionary Study, 1968
a - Low score indicates high level of support
b - Simple analysis of variance; ns = not significant at .05 level

the level of support received by terminators was somewhat less than that reported by active missionaries. However, this relationship held only in regard to five referents - the spouse, national laity, area secretaries and Mission Board executives, national colleagues, and other Methodist missionaries. Conversely, terminators report having received slightly more support from parents and close relatives, and from ecclesiastical superiors. However, on a simple analysis of variance none of these differences attain the .05 level of significance. Hence, it appears that while support from certain referents may be related to career continuity, the particular measures used in this study were not adequate to reveal significant differences.

Although the above data are inconclusive, it is instructive to look more closely at the three referents for whom the two groups of respondents reported the greatest mean difference in level of support - the spouse, area secretaries and Mission Board executives, and other Methodist missionaries.

TABLE 101.— Degree of moral support from spouse reported by 174 Methodist missionaries, 1946-1967, by career status

Degree of Support	Total*	Career Status				
		Number		Percent		
		A	T	%A	%T	%C
Total	167	94	73	100	100	44
Always	116	66	50	70	68	43
Usually	45	28	17	30	23	38
Occasionally	4	-	4	-	6	100
Seldom	2	-	2	-	3	100
Was indifferent	-	-	-	-	-	-

Source: Methodist Missionary Study, 1968
*NR=7

Table 101 above presents the data on the level of support received by the married respondents from their spouse. While respondents in each group received more support from the spouse than from any other referent, active missionaries reported receiving support from their spouse more frequently than did terminators. A Chi Square test, a less stringent statistical measure than the analysis of variance, yields results significant beyond the .05 level indicating a strong relationship between marital support and career continuity. It is notable that only terminators report receiving support from their spouse as infrequently as "occasionally" or "seldom." Moreover, as the writer pursued the research through the stage of personal interviews with respondents he learned that one terminated couple is now divorced, and that two other terminated couples are now separated. Another terminator declined to participate in the research because he and his wife are now separated, noting that "it would serve no good purpose to pursue the . . . details of our relationship in a study of this kind."[1] Although only a small proportion of the respondents reported receiving infrequent support from the spouse, these findings emphasize the important place of the spouse as a referent and the positive association between marital support and career continuity.

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[1] #204.

Active and terminated missionaries also differed in the amount of support received from area secretaries and Board of Missions executives. The area secretary is important because he is the staff person who had primary responsibility for administering Board-related work in a designated geographical area of the world. As such, he is the Board staff person with whom missionaries serving in that area have their most frequest contact regarding personal and work related needs. Table 102 presents the data on the amount of support received from the area secretary and other Mission Board executives. Terminators reported less support from these referents, and the rate of termination increased as the level of support decreased. A Chi Square test yields results significant only beyond the .30 level, indicating that career termination is consistent with low support from these referents although the relation-

TABLE 102.— Degree of moral support from area secretary and Board of Missions executives reported by 236 Methodist missionaries, 1946-1967, by career status

Degree of Support	Total*	Career Status		%C
		A	T	
Total	222	120	102	46
Always	79	47	32	41
Usually	109	58	51	47
Occasionally	25	12	13	52
Seldom	8	2	6	75
Were indifferent	1	1	-	-

Source: Methodist Missionary Study, 1968
*NR=14

TABLE 103.— Degree of support from other Methodist missionaries reported by 236 Methodist missionaries, 1946-1967, by career status

Degree of Support	Total*	Career Status		
		A	T	%C
Total	227	124	103	45
Always	46	29	17	37
Usually	148	80	68	46
Occasionally	24	12	12	50
Seldom	6	-	6	100
Were indifferent	3	3	-	-

Source: Methodist Missionary Study, 1968
*NR=9

ship does not attain statistical significance.

Predictably, the two groups of respondents differed in the amount of support received from other missionaries. Table 103 above denotes that active missionaries enjoyed greater support from other missionaries and that the rate of termination increased progressively as the level of support decreased. These intergroup differences are significant by a Chi Square test beyond the .05 level indicating a rather strong statistical relationship.

The data presented in this section are instructive when examined from an additional perspective. It has been observed that respondents desired praise and received support from selected referents in varying degrees. When these two measures are brought into juxtaposition with each other on comparable items, as in Table 104 on the following page, certain discrepancies emerge which should be noted. Whereas approval was most desired from the majority of the nationals with whom the respondents worked, support most frequently came from parents and relatives; whereas the second place referent from whom approval was desired was the area

TABLE 104.— Rank order of referents according to desired approval and actual support reported by 236 Methodist missionaries, 1946-1967

Referent	Desired Approval Rank	Support Received Rank
Majority of nationals	1	2
Area secretary, Mission Board executives	2	3
Parents, close relatives	3	1
Ecclesiastical superiors	4	6
National colleagues	5	4
Missionary colleague	6	5

Source: Methodist Missionary Study, 1968

secretary and Mission Board executives, the support given by these referents was exceeded by the support given by parents and relatives, and by the national laity. A more serious discrepancy is observed in the case of ecclesiastical superiors who ranked fourth in terms of desired approval but sixth in terms of actual support. While these discrepancies could be of greater magnitude, they do suggest that respondents did not always receive the desired support.

In general the data in this section admittedly lack the necessary sharp distinction to establish findings on a level of satisfactory statistical significance. It may be that more significant differences do not exist in reality or that the measures used were not sufficiently refined. The writer believes the latter to be the case. But despite the general lack of strongly significant relationships, it is apparent that support from referents is related to career continuity, especially support from the spouse, area secretaries, and other Methodist missionaries. It may be anticipated that where support is withheld, a negative effect upon reference orientation and perhaps upon career stability will follow. To this extent, the discrepancies between the desired approval and actual support rankings of referents may be cause for some concern.

In this chapter the hypothesis that career continuity will be greater among persons oriented to other missionaries as referents than among persons oriented to non-missionaries as referents has been tested.

The data indicate that active missionaries are in greater agreement with other missionaries in regard to the missionary role than are the terminators. This relationship is statistically significant among persons who have served in India, and consistent with the career patterns of persons who have served in Japan. There is practically no difference in the role referents of active and terminated missionaries who have served in the Philippines. The hypothesis is therefore supported only by data from persons who have served in India.

In addition to the above findings, several other important relationships were noted:

1. Career termination was consistent with the practice of not transferring one's local church or conference membership to the country of assignment. This finding suggests that terminators regarded the national church as a less viable reference group than did the active missionaries.

2. Career termination is highest among persons who worked in situations where another missionary was their most immediate superior. This relationship has statistical significance at the .001 level and indicates that hierarchical supervisory relations among missionaries tend to generate a propensity toward terminating the missionary career.

3. Terminators tended to seek advice from other missionaries with greater frequency, and from national colleagues with less frequency, than did the active missionaries. This relationship is statistically significant at the .01 level for the total respondent group, and it is consistent for each country. It was suggested that the terminators' shorter average tenure, higher job instability, and greater proximity to other missionaries tended to provide them with fewer opportunities for developing deep personal ties with national colleagues. Hence, even though often not in agreement with other missionaries regarding the missionary role, terminators tended to turn to them for advice, presumably on the basis of an assumed cultural affinity. Obviously, this was a less than optimum situation for nurturing career continuity.

4. Terminators tended to place less value on the approval of their district superintendent or other ecclesiastical officers than did active missionaries. Terminated wives placed much more importance than active wives on the approval of parents and close relatives, regarding such approval as more important than the approval of other missionaries, national colleagues or ecclesiastical superiors. Both of these findings have statistical significance. In addition, terminators in general valued the approval of parents and close relatives more highly than did the active missionaries. All of these findings emphasize the need to increase the relative valuation of the approval of job related referents if career continuity is to be strengthened.

5. Terminators were slightly less satisfied than active missionaries with the Board of Missions. It was noted that 20 percent of the

actives and 24 percent of the terminators rated the Board only "average" or less as an organization to work for. A question for further study concerns the extent to which efforts to increase satisfaction with the Board of Missions would compensate for dissatisfaction in other areas.

6. Although the data on moral support were inconclusive for the respondents as a total group, it was noted that terminators received less support than actives from their spouse and other missionaries. This relationship was statistically significant at the .05 level. Furthermore, it was observed that career termination increased progressively as the level of support from the area secretary and Board of Missions executives and other missionaries declined.

In summary, the data presented in this chapter underline the important influence which reference groups have upon persons' behavior. At each level of investigation, active and terminated missionaries were observed to be characterized by divergent reference group orientations. Some of these divergencies may have been due to personal dispositions which respondents brought to the situation. But almost certainly these divergencies were partly due to differences in the social structure in which the active and terminated persons functioned. Efforts toward increasing career stability must therefore include not only attention to the personal problems of adaptation but also to the development of social structures more congenial to career continuity.

CHAPTER SEVEN

VALUE ORIENTATION FACTORS

In Chapter Two it was noted that one aspect of a person's orientation consists of his hierarchy of values which predispose him to act in accordance with certain standards whenever he is in a situation requiring him to make a choice. It was indicated that three levels or types of values would be studied in this research: theological beliefs, attitudes toward social change, and universalistic-particularistic orientation. In this chapter an attempt will be made to determine whether active and terminated missionaries are characterized by different orientative patterns on each of these value levels.

1. Theological Beliefs

It was noted in Chapter Two that this study "assumes that the behavioral actions of a person in a church-related vocation are influenced by his position on a conservative-liberal theological continuum and that the direction of his behavior can be understood as at least in part a function of his theological position." Since Christianity is a minority religion in most overseas countries to which Methodist missionaries have been assigned, its national adherents frequently feel under some compulsion to emphasize what they perceive as the "Biblically orthodox" beliefs of their faith to distinguish themselves from other religious groups. Social situations of this type tend to exert "moderating" pressures upon persons with more liberal beliefs. It was therefore hypothesized that "persons oriented toward a moderate or conservative theological position will be more likely to have continued in missionary service than persons oriented toward a liberal theological position." The rationale for this hypothesis was that persons with moderate or conservative theological beliefs would find the overseas situation theologically more congenial than would a person with more liberal beliefs and that they would, in this area at least, experience fewer of the strains which generate a propensity toward career termination.

In order to secure information on respondents' theological positions the following question was asked:

> On the line below, place a "1" to indicate your own theological orientation. Place a "2" to indicate the theological orientation of the majority of the other missionaries with whom you work(ed). Place a "3" to indicate the theological orientation of the majority of the Christian nationals with whom you work(ed). Place the numbers anywhere on the line, either above one of the statements or between them.

Very Conservative	Somewhat Conservative	Middle of the road	Somewhat Liberal	Very Liberal

The positional options were not further defined for it was felt that the continuum itself would communicate a common meaning. An occasional respondent would have preferred more refined options, as indicated by one respondent who asked, "Does this [very conservative position] mean 'biblical fundamentalism? Biblical liberality and nicene/chalcedonian orthodoxy? or Catechetical rigidity with a mind not open?"[1] However, this was the exceptional case and the vast majority of persons responded without comment. Moreover, since the focus of this research was primarily sociological, the intent of the question was to determine the relative distance between respondents on a common continuum between two poles rather than to categorize each respondent in regard to his absolute position amid all varieties of theological thought. From this perspective the question served its purpose quite adequately, as will become evident. In addition, by drawing upon the findings of a closely related question, it becomes possible to reasonably determine what the positional options meant to the respondents.

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[1] #036; errors of capitalization appeared in respondent's statement.

The responses were distributed over the entire continuum. To facilitate analysis the continuum was divided into three equidistant units - conservative, middle of the road, and liberal. The resulting distribution for the respondents' own theological orientation is shown in Table 105 below. As anticipated, active missionaries tended to choose a conservative or middle or the road position with greater frequency than did the terminators, and the highest termination rate was among respondents who classified themselves within the liberal portion of the con-

TABLE 105.— Theological orientation of 236 Methodist missionaries, 1946-1967, by career status

		Career Status				
		Number		Percent		
Theological Orientation	Total*	A	T	%A	%T	%C
Total	223	122	101	100	100	45
Conservative	42	25	17	20	17	40
Middle of the road	46	28	18	23	18	39
Liberal	135	69	66	57	65	49

Source: Methodist Missionary Study, 1968
*NR=13

tinuum. A Chi Square test of these differences yields results significant only beyond the .50 level, however, denoting only a weak statistical relationship between self-classification as a theological liberal and career termination.

However, it will be noticed that a majority of each group of respondents placed themselves within the "Liberal" portion of the continuum. Some refinement of the data therefore occurs when the degree of liberalism is taken into consideration, as may be seen in Table 106. Active missionaries choose the "Somewhat Liberal" position disproportionately, while the terminators choose the "Very Liberal" position disproportionately. Again, the highest rate of termination prevailed among those choosing the most liberal position. The results of a Chi Square test are significant beyond the .02 level, indicating that there is little likelihood that this distribution could have occurred by chance.

TABLE 106.— Degree of "Liberal" theological orientation of 135 Methodist missionaries, 1946-1967, by career status

		Career Status				
		Number		Percent		
Theological Orientation	Total*	A	T	%A	%T	%C
Total	135	69	66	100	100	49
Somewhat Liberal	97	57	40	83	61	41
Liberal	10	4	6	6	9	60
Very Liberal	28	8	20	11	30	71

Source: Methodist Missionary Study, 1968

The differences between active and terminated missionaries become even more obvious when their rating of the theological position of other missionaries is examined. The distribution of their responses is shown

TABLE 107.— Theological orientation of other missionaries as reported by 236 Methodist missionaries, 1946-1967, by career status

Theological Orientation	Total*	Career Status Number A	 T	 Percent %A	 %T	%C
Total	223	121	102	100	100	46
Conservative	43	13	30	10	29	70
Middle of the road	108	60	48	50	47	44
Liberal	72	48	24	40	24	33

Source: Methodist Missionary Study, 1968
*NR=13

in Table 107 above.

These ratings do not, of course, necessarily reflect the theological positions which other missionaries would have chosen. What they do indicate is how respondents perceived the theological orientation of other missionaries relative to their own, and this type of data reveals distinctive sociological dynamics operating in the two groups of respondents. Whereas the "Liberal" theological position is the modal category for both active and terminated missionaries, the "Middle of the road" position was the modal category in which they placed other missionaries. Hence, both groups of respondents perceived other missionaries as more conservative than themselves. This may be partly due to the fact that persons entering missionary service prior to 1946 were not included in this study but those who were still in service at the time of this study would have been included by respondents in evaluating the position of "other missionaries." In addition, and of greater importance, the terminators tended to place other missionaries more toward the conservative end of the theological continuum than did the active missionaries. This means that whereas terminators choose a liberal position more frequently than the active missionaries, they placed other missionaries in a relatively more conservative position with greater frequency than did the active missionaries. Hence, in comparison to active missionaries, terminators tended to perceive other missionaries as occupying theological positions farther removed from their own. Among respondents who perceived other missionaries as "Conservative," 70 percent have terminated; conversely, among respondents who perceived other missionaries as "Liberal" (more like themselves), only 33 percent have terminated. The results of a Chi Square test are significant beyond the .001 level, indicating that the odds are more than 1000 to 1 against this distribution having occurred by chance.

This pattern continues to prevail, though in a slightly less pronounced form, when the data are examined by country of assignment. Table 108 reveals that for each country the rate of termination is highest among respondents who perceived other missionaries as conservative. This pattern is most prominent in Japan and the Philippines, while in India the differences are not quite so great. A Chi Square test yields

TABLE 108.— Theological orientation of other missionaries as reported by 236 Methodist missionaries, 1946-1967, by country of assignment and career status

		Country of Assignment								
		India			Japan			Philippines		
Theological Orientation	Total*	A	T	%C	A	T	%C	A	T	%C
Total	223	53	66	55	45	22	33	23	14	38
Conservative	43	12	24	67	1	4	80	-	2	100
Middle of the road	108	31	29	48	21	12	36	8	7	47
Liberal	72	10	13	57	23	6	21	15	5	25

Source: Methodist Missionary Study, 1968
*NR=13; Totals by country omitted due to table limitations.

results significant beyond the .30, .05 and .10 levels for India, Japan and the Philippines, respectively. All of these data indicate quite clearly that career termination is associated with perception of missionary peers as oriented to a theological position much more conservative than one's own.

Active and terminated missionaries also differed, although only slightly, in their perception of the theological orientation of the majority of the Christian nationals with whom they worked. The distribution of responses is shown in Table 109. These figures represent, of course, the perceived and not necessarily the actual positions held by nationals. But it is interesting to note that the modal theological category was the "Liberal" position among respondents, the "Middle of the road" position for other missionaries, and the "Conservative" position for Christian nationals. In comparison to active missionaries, terminators tended to place Christian nationals in the "Conservative" position with slightly greater frequency. Also, the higher termination rate applies to persons who perceived Christian nationals as being other

TABLE 109.— Theological orientation of Christian nationals as reported by 236 Methodist missionaries, 1946-1967, by career status

		Career Status				
		Number		Percent		
Theological Orientation	Total*	A	T	%A	%T	%C
Total	218	119	99	100	100	45
Conservative	123	65	58	55	59	47
Middle of the road	75	40	35	34	35	47
Liberal	20	14	6	11	6	30

Source: Methodist Missionary Study, 1968
*NR=18

than "Liberal" in their theological orientation. However, the differences between active and terminated missionaries on this rating are significant only beyond the .50 level by a Chi Square test. This indicates a rather weak relationship between career termination and perception of Christian nationals as oriented to a theological position much more conservative than one's own.

The three preceding ratings for the theological orientation of respondents, other missionaries and Christian nationals indicate that persons who classified themselves as "Conservative" or "Middle of the road" tended to have greater career stability than persons who classified themselves within the "Liberal" position. Furthermore, terminators tended to perceive other missionaries and Christian nationals as theologically more different from themselves - in this case, more "Conservative" - than did the active missionaries.

The above findings were both supported and amplified by the responses to a question about religious beliefs. Respondents were asked to

> Check the one statement which best expresses your belief about the Bible:
> (a) Every word is true because it came directly from God.
> (b) The Bible is the inspired Word of God, but not all parts are of equal spiritual value.
> (c) As the unique historical record of God's revelation to inspired men, the Bible contains the word of God.
> (d) The Bible is one of several records of man's religious search.
> (e) Other (specify)

The above question was one of the most discriminating inquiries used in a nation-wide study of the beliefs of a representative sample of 5020 U.S. Methodists in 1958 by the faculty members of the Boston

University School of Theology.[1] It was formulated with the help of a panel of theologians and represents

> . . . more or less a common continuum ranging broadly from orthodoxy or conservatism to humanism. Position 1 [a] reflects belief, for example, in the absolute power, sovereignty, and grace of God and the sinfulness and helplessness of man, while the other extreme stresses the freedom, ability, and potential goodness of man and, consequently, the central importance of human effort and achievement. The one pole is God-centered, the other man-centered; the one relies on the supernatural, the other on the natural.[2]

The four stated options then represent a scale ranging from "Conservative" to "Liberal." These terms are of course, relative to each other and represent approximate positions on a continuum between two poles. At times position "a" [Conservative] can "correctly be called orthodox, Barthism, Catholic or fundamentalist."[3] Position "b" [Moderate Conservative] represents the neo-orthodox, evangelicals and neo-Barthians and contains "those views tending toward conservatism, but which lack the extremist overtness of the conservative position."[4] Position "c" [Moderate Liberal] generally includes those who call them-

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1. Personal conversation with Herbert E. Stotts, Boston University School of Theology faculty member and participant in the study. Beginning in 1957 the faculty of this theological school undertook a study of Methodist Social thought and Action (MESTA) for the Board of Social and Economic Relations of the Methodist Church. The project eventuated in the publication of Methodism and Society, Vol. I-IV, (Nashville; Abingdon Press, 1960-1962). The nation-wide study of Methodist beliefs was conducted as a part of this investigation. A reproduction of the questionnaire, with response tabulations, may be found in Herbert E. Stotts and Paul Deats, Jr., Methodism and Society, Vol. IV: Guidelines for Strategy (Nashville: Abingdon Press, 1962), Appendix B, pp. 319-373.

2. Stotts and Deats, Methodism and Society . . ., p.320

3. Ibid, p.353.

4. Ibid, p.354.

selves neo-liberal or evangelical liberal; it "combines much of the conservative with the liberal but places much more emphasis on the ability of man to participate in the solution of his own and the problems of society."[1] Position "d" [Liberal] "denotes those liberals variously called religious humanist, immanentalist, and theological liberals . . . Primary reliance on man in the solution of society's problems characterizes this group."[2]

The distribution of the responses to this question is shown in Table 110. The "other" category consisted of write-in statements which were various combinations of the two previous positions but with a clear emphasis on the role of man. As predicted, the active missionaries

TABLE 110.— Beliefs about the Bible for 236 Methodist missionaries, 1946-1967, by career status

		Career Status				
		Number		Percent		
Belief	Total*	A	T	%A	%T	%C
Total	231	129	102	100	100	44
Every word is true becaue it came directly from God	-	-	-	-	-	-
The Bible is the inspired Word of God, but not all parts are of equal spiritual value	66	42	24	33	23	36
As the unique historical record of God's revelation of inspired men, the Bible contains the word of God	134	83	51	64	50	38
The Bible is one of several records of man's religious search	26	4	22	3	22	85
Other	5	-	5	-	5	100

Source: Methodist Missionary Study, 1968
*NR=5

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1. Ibid.

2. Ibid.

tended to choose a more conservative theological position than did the terminators. The highest rate of termination was among respondents who classified themselves on the most liberal end of the continuum. A Chi Square test yields results significant beyond the .001 level, denoting a very strong statistical relationship between holding liberal theological views and termination of the missionary career.

The strength of these findings diminishes only slightly when the data are examined by country of assignment, as Table 111 indicates. For each country career continuity is greatest among the more conservative respondents while the rate of termination is highest among the most liberal respondents. This relationship is significant by a Chi Square

TABLE 111.— Beliefs about the Bible for 236 Methodist missionaries, 1946-1967, by country of assignment and career status

		Country of Assignment					
		India		Japan		Philippines	
Beliefs	Total*	A	T	A	T	A	T
Total	231	55	65	50	23	24	14
Every word is true because it came directly from God	-	-	-	-	-	-	-
The Bible is the inspired Word of God, but not all parts are of equal spiritual value	66	19	17	16	5	7	2
As the unique historical record of God's revelation to inspired men, the Bible contains the word of God	134	35	31	31	13	17	7
The Bible is one of several records of man's religious search	26	1	15	3	4	-	3
Other	5	-	2	-	1	-	2

Source: Methodist Missionary Study, 1968
*NR=5

test beyond the .01, .02 and .02 levels for India, Japan, and the Philippines, respectively. Only among persons who have served in Japen does the relationship fail to attain statistical significance, and even here the pattern is strongly consistent.

All of the data presented in this section support the hypothesis that "persons oriented toward a moderate or conservative theological position will be more likely to have continued in missionary service than persons oriented toward a liberal position." However, to avoid misinterpretation, it should be emphasized that this hypothesis refers to relative, and not absolute positions. The finding that active missionaries tend to be theologically more conservative than terminators does not mean that active missionaries were theological conservatives and that terminators were theological liberals. Actually no one choose the "Conservative" position on the Biblical beliefs question and the modal category for both groups of respondents on each instrument was the "Moderate Liberal" position. Hence, what the finding means is that using the "Moderate Liberal" position as a base point, active missionaries tend to be somewhat on the "less Liberal" or "more Conservative" side of this position, while terminators tend to be on the "more Liberal" side.

This point if further clarified when these data are compared with findings from the previously mentioned MESTA Study. Table 112 compares the beliefs held about the Bible by the MESTA sample of representative U.S. Methodists, active missionaries and terminated missionaries. Methodists in general as represented by the MESTA sample selected a conservative position or moderate conservative position with greater

TABLE 112.— Beliefs about the Bible: comparison of MESTA Sample with 129 Active and 102 Terminated Methodist missionaries, 1946-1967.

	Percent			
Belief	Total	MESTA	A	T
Total	100	100	100	100
Every word is true because it came directly from God	3	8	-	-
The Bible is the inspired Word of God, but not all parts are of equal spiritual value	29	32	32	23
As the unique historical record of God's revelation to inspired men, the Bible contains the word of God	54	50	63	48
The Bible is one of several records of man's religious search	10	7	3	21
Other	2	2	-	5
No report	2	1	2	3

Source: Stotts and Deats, Methodism and Society . . ., p.322;
Methodist Missionary Study, 1968

frequency than either active or terminated missionaries. Hence, in terms of absolute theological position both active and terminated missionaries are more liberal than U.S. Methodists in general. The active missionaries comprise the most homogeneous group with 63 percent choosing the "Moderate Liberal" position. The terminators tend to be more liberal than either of the other two groups with one out of every five persons in this category choosing the unqualified "Liberal" position. It is quite evident from all these data that it is the terminators who hold a theological position most unlike that of U.S. Methodists in general, active missionaries and Christian nationals. Such differences no doubt tended to generate strains among them producing a propensity toward career termination.

2. Attitudes toward Social Change

In Chapter Two it was suggested that persons have certain enduring characteristics which predispose them to define the world situation in terms of opportunity or danger. Presumably persons who define the world in terms of opportunity will tend to be open to change while those who define it in terms of danger will tend to retain traditionalistic beliefs and be more resistant to change. It was therefore assumed that "a person's behavioral actions can be classified as motivationally oriented toward either change or nonchange and that the direction of his behavior can be understood as a function of the dominant emphasis." Since overseas missionaries frequently work in areas of much social ferment, it was hypothesized that "Persons oriented toward social change will be more likely to have continued in missionary service than persons oriented toward non-change."

To secure information on attitudes toward social change respondents were asked the following question:

> Use the line below to indicate attitudes toward social change. Use a "1" for your position, a "2" for other missionaries, and a "3" for the Christian nationals with whom you work(ed).

Very "19th Century	Somewhat "19th Century"	Middle of the road	Somewhat "Progressive"	Very "Progressive"

Like the scale used to measure theological beliefs, the above scale represents a common continuum between two poles and the positions are relative to each other. The term "19th Century" was chosen to represent a position closely bound by tradition and therefore generally resistant to change. A person choosing the "Very 19th Century" category would represent the extreme position in this direction. Conversely, the term

"Progressive" was chosen to denote an openness toward the future and a propensity to seek change.

The responses tended to be concentrated within one portion of the continuum. Hence, instead of comparing the groups on the basis of the number of persons choosing a "19th Century" or "Progressive" position, it proved more discriminating to assign a value to each position and do an analysis of variance. The following score index was used. 1 = Very 19th Century; 3 = Somewhat 19th Century; 5 = Middle of the road; 7 = Somewhat Progressive; 9 = Very Progressive. Intervening choices were given the appropriate score of 2, 4, 6 or 8. The resulting mean attitude of each group toward social change is shown in Table 113. The pattern of the distribution closely resembles the theological orientation response pattern. Both active and terminated missionaries saw themselves as more "Progressive" than other missionaries; both groups saw themselves and other missionaries as more "Progressive" than the Christian nationals with whom they worked.

TABLE 113.— Attitudes toward social change held by respondents, other missionaries and Christian nationals, as reported by 236 Methodist missionaries, 1946-1967, by career status

	Average Attitude Level[a]			Probability[a]
Attitude Holder	Total	A	T	
Respondents	7.14	6.97	7.35	.05
Other missionaries	6.19	6.41	5.93	.05
Christian nationals	4.70	4.75	4.64	ns

Source: Methodist Missionary Study, 1968

a - Score index: 1 = Very 19th Century; 3 = Somewhat 19th Century; 5 = Middle of the road; 7 = Somewhat Progressive; 9 = Very Progressive.

b - Simple Analysis of Variance; ns = not significant at .05 level.

Within the context of this pattern the now familiar intergroup differences between active and terminated persons emerge again. Terminators characteristically choose a more "Progressive" position than did the active missionaries. Whereas terminated persons tended to choose a position between "Somewhat Progressive" and "Very Progressive," active persons tended to choose a position slightly less than "Somewhat Progressive." These differences are significant beyond the .05 level, indicating a relatively strong statistical association between having more "Progressive" attitudes toward social change and termination of the missionary career. The hypothesis is therefore not supported. However, neither is the opposite of the hypothesis supported, even though there is a significant relationship between career termination and having "Progressive" views on social change. As formulated, the hypothesis held that "Persons oriented toward social change will be more likely to have continued in missionary service than persons oriented toward nonchange." Examination of the data revealed that the "19th Century" or "nonchange" position was chosen by only one person in each respondent group. Hence, the contrast between active and terminated missionaries appears to be not a matter of change _vs_. nonchange, but of degrees of change orientation. Although both groups are oriented toward change, the terminators tended to be _relatively_ _more_ oriented toward the "Progressive" position. Hence, it becomes possible to accept a modified reverse form of the hypothesis: persons oriented toward a "Middle of the road" or "Somewhat Progressive" position on social change will be more likely to have continued in missionary service than persons oriented toward a "Very Progressive" position.

In comparison to active missionaries, terminators tended to perceive other missionaries as having much less progressive attitudes toward social change. Active missionaries tended to perceive other missionaries as holding views similar to their own; terminators tended to perceive other missionaries' attitudes on social change as quite dissimilar to their own. These intergroup differences are significant beyond the .05 probability level and suggest the likelihood that terminators experienced greater strains with other missionaries than did the active missionaries in regard to the extent and speed of desired social change.

Both groups of respondents perceived the Christian nationals with whom they worked as holding views toward social change slightly to the "19th Century" side of the "Middle of the road" position. While there is little difference in their perception of the Christian nationals' views, it is probable that the terminators experienced greater strains in their relationships with Christian nationals on this point since the terminators' own position was a more progressive one and therefore relatively more distant from the Christian nationals' position than was the position chosen by active missionaries.

3. Universalistic-Particularistic Orientation

In the theoretical discussion in Chapter Two reference was made to the universalistic-particularistic dichotomy in Talcott Parsons' pattern-variable typology. This dichotomy broadly classifies persons who act in terms of generalized principles as being universalistically-oriented and persons who act in terms of the consequence of the action for himself and/or his significant others as being particularistically-oriented. The importance of this level of analysis is related to the fact that frequently Christian missionaries must make considerable and sometimes painful personal adjustment while seeking to implement a universal gospel in a cross-cultural situation amid persons whose backgrounds are usually dissimilar to their own. It was therefore hypothesized that "persons oriented toward universalistic values will be more likely to have continued in missionary service than persons oriented toward more particularistic interests."

The writer was assisted in testing this hypothesis by an instrument used by Neal in her study of the Roman Catholic clergy of the Archdiocese of Boston. Neal was interested in determining the relationship between attitudes toward social change and universalistic or particularistic orientations. She developed an instrument consisting of 60 items to which respondents were asked to indicate their degree of agreement or disagreement. Some of these items were designed to measure the degree of universalistic or "Value" orientation; other items measured the amount of particularistic or "Interest" orientation. Neal also built into her instrument a number of items designed to measure the degree to which a person was "Change" or Nonchange" oriented. By cross correlation she was able to develop a four-fold typology of orientation: Value-Change, Interest-Change, Value-Nonchange, and Interest-Nonchange.[1]

In the present research the writer selected from Neal's instrument the five items under the Value, Interest, Change and Nonchange orientation categories having the highest discriminatory power in Neal's

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1. Neal's instrument may be found in her book, Values and Interests in Social Change, pp. 169-172.

study. These items comprised a 20 item instrument. Respondents were requested to indicate on each item their position on a strongly agree - strongly disagree scale.[1]

An attempt was made to score the responses in the manner used by Neal in the hope of developing a similar four-fold typology of orientation. It was anticipated that the Value-Change orientation would be the most characteristic pattern among active missionaries and that the Interest-Nonchange orientation would be more prevalent among the terminators. However, examination of the data for a 25 percent subsample revealed that Neal's tabulation procedures would not be very fruitful. Whereas 35 percent of Neal's respondents received a Value-Change orientation score, 73 percent of the subsample of the writer's respondents received scores within this range. Whereas 49 percent of Neal's respondents received either a Value-Nonchange or Interest-Nonchange score, only 2 percent of the writer's subsample scored within this range. The scores in the writer's subsample for active and terminated missionaries were almost identically distributed. Since the distributions were practially the same and since three out of every four respondents scored within a single orientation level, no meaningful analysis would have been possible using Neal's tabulation procedures. A different scoring procedure was therefore utilized. Respondents who expressed agreement with an item were classifed as "high" on the orientation which that item supposedly measured; conversely, persons disagreeing with an item were classified

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1. A copy of the instrument is included in Appendix II as question 26 of the original questionnaire.

as "low" on that orientation. For example, a person who agreed with an item which indicated a propensity toward change would be classified "high" on change orientation; a person who disagreed with this item would be classified "low" on change orientation.

The distribution of the scores on Interest orientation is shown in Table 114. Since the hypothesis of this section held that persons oriented toward particularistic interests would be less likely to have continued in missionary service than persons oriented toward universalistic values, it would be expected that terminators would have scored higher on Interest orientation than the active missionaries. Although a majority of both respondent groups scored low on Interest orientation, the data are slightly distributed in the expected direction, with the termination rate being six percent higher among persons scoring "high" than for those scoring "low." However, a Chi Square test yields results significant only at the .80 level indicating that this distribution may easily have occurred by chance.

TABLE 114. — Degree of interest orientation of 236 Methodist missionaries, 1946-1967, by career status

Interest Orientation	Total*	Career Status				
		Number		Percent		
		A	T	%A	%T	%C
Total	221	120	101	100	100	46
Low	159	88	71	73	71	42
High	62	32	30	27	29	48

Source: Methodist Missionary Study, 1968
*NR=15

Table 115 on the following page reveals the distribution of the scores on Value orientation. A majority of both groups scored in the

TABLE 115.— Degree of Value orientation of 236 Methodist missionaries, 1946-1967, by career status

Value Orientation	Total*	Career Status				%C
		Number		Percent		
		A	T	%A	%T	
Total	219	119	100	100	100	46
Low	53	36	17	30	17	32
High	166	83	83	70	83	50

Source: Methodist Missionary Study, 1968
*NR=17

"high" range which is consistent with a majority scoring "low" on Interest orientation. However, the higher termination rate is among persons scoring "high" on Value orientation. Whereas one out of every three persons who scored "low" have terminated, one out of every two who scored "high" have done so. This is the opposite of what was predicted, and the results of a Chi Square test are significant beyond the .05 level.

The above finding gains considerable refinement when the data are examined by country of assignment, as may be seen in Table 116. The higher termination rate for each country was among persons having a "high" Value orientation. The results of a Chi Square test are signifi-

TABLE 116.— Degree of Value orientation of 236 Methodist missionaries, 1946-1967, by country of assignment and career status

Value Orientation	Total*	Country of Assignment								
		India			Japan			Philippines		
		A	T	%C	A	T	%C	A	T	%C
Total	223	52	67	56	45	24	35	21	14	40
Low	52	17	10	34	13	4	18	6	2	25
High	171	35	57	59	32	20	39	15	12	43

Source: Methodist Missionary Study, 1968
*NR=13: Total not same as in Table 115 due to slight differences occurring when constituent items were summed and averaged; totals by country omitted due to table limitations.

cant beyond the .05, .50 and .70 level for India, Japan and the Philippines, respectively. Hence, career termination is consistent with high Value orientation among persons who have served in Japan and the Philippines, and this relationship has statistical significance among persons who have served in India. The prediction that career continuity will be greater among persons with high Value orientation is therefore not supported.

In the preceding section of this chapter data was presented which invalidated the hypothesis that "Persons oriented toward social change will be more likely to have continued in missionary service than persons oriented toward nonchange." The additional data on Change orientation presented in Table 117 are consistent with the earlier finding. Again, the majority of both groups of respondents scored "high" on Change orientation, but the highest rate of termination was also among persons who scored "high." The results of a Chi Square test are significant only beyond the .50 level, indicating only a weak statistical relationship between "high" Change orientation and career termination. The measure used in the preceding section therefore had greater discriminatory power.

TABLE 117.— Degree of Change Orientation of 236 Methodist missionaries, 1946-1967, by career status

Change Orientation	Total*	Career Status				
		Number		Present		
		A	T	%A	%T	%C
Total	221	120	101	100	100	46
Low	38	23	15	19	15	39
High	183	97	86	81	86	47

Source: Methodist Missionary Study, 1968
*NR=15

The distribution of the data on Nonchange orientation is shown in Table 118 below. These data are consistent with those on Change orientation, with the highest termination rate being among persons with a "low" Nonchange score. Again, the results of a Chi Square test are significant only at the .50 level.

TABLE 118.— Degree of Nonchange Orientation of 236 Methodist missionaries, 1946-1967, by career status

Nonchange Orientation	Total*	Career Status				
		Number		Percent		
		A	T	%A	%T	%C
Total	218	118	100	100	100	46
Low	163	85	78	72	78	48
High	55	33	22	28	22	40

Source: Methodist Missionary Study, 1968
*NR=18

The efforts in this research to utilize Neal's model reveal some of the difficulties in attempting to use an instrument to study a population different from that for which the instrument was originally developed. Significant differences were found between active and terminated missionaries on Value orientation. Beyond this, however, the relatively simple instruments developed by the writer to gather the data presented in the first two sections of this chapter had greater discriminating power. It is quite possible that the respondents, all of whom have served as overseas missionaries, do have a much higher "Value" and "Change" orientation than the Roman Catholic clergy of the Boston Archdiocese. To the extent that this is true an instrument like Neal's will need more refined items to distinguish between the degrees of Value and Change orientation if a four-fold typology [like Neal's] is to be fruitful in the study of Methodist missionaries.

In this chapter, attention has been given to the hierarchy of values which characterize active and terminated missionaries and which presumably predisposed them toward their respective career patterns. Several of the measures used proved quite discriminating and not only provided an indication of the value hierarchies held by the respondents but also served indirectly as rough sociometric indices of the relative social distance between the groups examined. Among the outstanding findings were the following:

1. The hypothesis that "persons oriented toward a moderate or conservative theological position will be more likely to have continued in missionary service than persons oriented toward a liberal position" was supported. The two measures used provided data which indicated a relationship ranging from the .50 to the .001 probability level between career termination and holding liberal theological beliefs.

2. The hypothesis that "persons oriented toward social change will be more likely to have continued in missionary service than persons oriented toward nonchange" was not supported. The following modified reverse hypothesis would be supported by the data: "persons oriented toward a 'Middle of the road' or 'Somewhat Progressive' position on social change will be more likely to have continued in missionary service than persons oriented toward a 'Very Progressive' position."

3. The hypothesis that "persons oriented toward universalistic values will be more likely to have continued in missionary service than persons oriented toward particularistic interests" was not supported. The termination rate was higher among respondents scoring "high" on

Value orientation than among those scoring "low."

These findings suggest that the person most likely to terminate his missionary career is the one who is highly committed to a very liberal theological position, a very progressive orientation toward social change, and broadly universal humanitarian values. It further appears that one of the key factors in the termination process is the relatively great distance which such a person perceives separating him from his missionary colleagues on the above points. In this connection, three possible courses of action appear open to persons responsible for overseas mission work: (1) Continuation of past practices, supporting moderate liberal theological orientation and somewhat progressive attitudes toward social change among overseas missionaries, recognizing that a high attrition rate will most probably prevail among the most liberal and socially progressive personnel; (2) Development of a program or process aimed toward reducing the social and ideological distance between overseas personnel; (3) Deliberate recruitment of theologically liberal and socially progressive personnel in an attempt, through normal cyclic personnel turnover, to increase the degree of theological liberalism and progressive social attitudes generally prevalent in the overseas missionary community.

CHAPTER EIGHT

THEMES IN TERMINATION AND DESIRED IMPROVEMENTS

The background and questionnaire data examined in the five preceding chapters indicate many of the situational factors and personal characteristics associated with termination of the missionary career. However, these data may reveal more about the researcher's bias than about the respondents' actual experience. Sometimes the most illuminating information is gathered when persons are asked directly the reasons for their actions. This was done in the research and the findings will be reported in this chapter.

1. Procedure

In the questionnaire the following open-ended question was asked of all terminators:

> Please list below, in rank order, up to 5 reasons which led you to enter another form of service. Briefly discuss why #1 was important to you.

To determine whether the reasons given by terminators for ending their missionary career and entering another form of service were also crucial issues confronting persons now in overseas service, the following alternative question was asked of active missionaries:

> If you have ever given serious consideration to terminating your overseas work and entering another form of service, please list up to 5 reasons for such consideration, in rank order. Briefly indicate why #1 has been important to you.

In addition to directly securing reasons for termination, an effort was made to determine what, in the respondents' judgement, would contribute most toward improvement of the overseas missionary work situation. All respondents were therefore asked the following question:

> In most situations there is always room for improvement. Please list up to five things which can be (could have been) done by each of the following to make your work more satisfying as well as more effective.
> (a) By the Board of Missions
> (b) By the national church
> (c) By other missionaries

The responses to the preceding open-ended questions were coded by four independent coders. In the final tabulation, agreement among at least three coders was accepted as the minimum level of agreement for classification of the responses. On this basis there was intercoder agreement on the classification of 93 percent of all items.

The response rate is shown in Table 119. Seventy-three percent of all respondents listed at least one reason for either terminating their missionary career or for considering termination. However, only 51 percent listed two or more reasons although all respondents were invited

TABLE 119.— Response rate on reasons for actual or possible career termination, and desired improvements, as reported by 236 Methodist missionaries, 1946-1967

	Responses			
	Number*		Percent	
Item	One Only	Two Or More	One Only	Two Or More
Reason for termination	172	121	73	51
Board related improvements	166	89	66	38
National church related improvements	133	53	56	22
Missionary related improvements	115	40	49	17

Source: Methodist Missionary Study, 1968

*Total does not equal 236 due to (1) No report, (2) Termination never considered, and (3) Lack of coder agreement on classification of response.

to list up to five reasons. In regard to things which could be done to improve the overseas work situation, the response rate was somewhat lower but, even more importantly, only about one-half of those who responded listed two or more items. It therefore appears that respondents tended to list a single item having high priority for them. Examination of the data revealed that the distribution of the additional items followed a profile similar to that of the first ranking response. For these reasons it appeared that the first-ranking responses were representative of the largest number of respondents and of the total profile of all responses. In the following sections attention will therefore be given only to the first response to each question.

2. Themes in Termination

After examining the data for a subsample, the following classificatory scheme for coding the responses on reasons for termination was formulated and pretested:

1. Education of children - unsatisfactory factors associated with the formal schooling of the children on the field, such as unavailability of adequate educational facilities, separation of the family during boarding school or college years, or need to provide children with an opportunity to know "Western" (U.S.) culture.

2. Health - personal and immediate family health problems while on the field, either physical or emotional.

3. Other personal and family matters - excluding education of children and health matters but including all other items which relate primarily to the personal life of the missionary or his family on the field, such as adequacy of salary, conflicts between family and work, cultural and language difficulties, marriage, marital problems, and other considerations which have primarily a personal and/or family focus.

4. Dissatisfaction with the Board of Missions - discontent with the Board in such areas as administrative procedures, policy, breakdown of communication and related matters.

5. Doubts about being needed - questions about whether the missionary is genuinely needed or desired by the national church and whether the missionary presence may be a hindrance to the development of the national church. Particular stress may be placed upon the development of national leadership and the new age of the national church. Emphasis is not upon disagreement with goals, but upon questioning whether the missionary presence is needed, desired, or advantageous.

6. Job conflicts and dissatisfactions on the field - personal discontent with the prevailing job situation due to such factors as conflicts with peers or superiors, disagreement on goals and/or lack of opportunity for professional fulfillment, anti-missionary attitudes of nationalistic movements and other job-oriented dissatisfactions.

7. Opportunities elsewhere - real or apparent opportunity or desire to engage in other work, religious or secular, regarded as more attractive, needed or desirable than the missionary job.

8. Other - all items which cannot be classified in any of the above categories.

All reasons given by respondents for either terminating or considering termination of their missionary career were coded according to the above classificatory scheme. The tabulation of reasons given by terminated missionaries for ending their overseas work is shown in Table 120 on the following page, in rank order. Health continues to be the leading reason given, accounting for 28.4 percent of all terminations. While many health problems were described as physical illnesses, others were reported as being primarily psychological in nature. The "other personal" category is the second ranking reason for termination. Among persons who were single women missionaries this is actually the first ranking reason given, accounting for 43.2 percent of all terminators in this category, primarily because this category includes all women who discontinued their

TABLE 120.— Rank order of reasons for actual career termination of 105 Methodist missionaries, 1946-1967, by division

Reason	Number*			Percent			Rank		
	T**	D**	W**	T	D	W	T	D	W
Total	95	65	30	100.0	100.0	100.0	-	-	-
Health	27	17	10	28.4	26.2	33.3	1	1	2
Other personal	24	11	13	25.2	16.9	43.3	2	2	1
Opportunities elsewhere	13	10	3	13.7	15.4	10.0	3	4	3
Children's education	11	11	-	11.6	16.9	-	4	2	-
Doubt about being needed	9	9	-	9.5	13.8	-	5	5	-
Job conflicts	5	4	1	5.2	6.2	3.4	6	6	5
Other	4	3	1	4.2	4.6	3.3	7	7	5
Dissatisfaction with Board	2	-	2	2.2	-	6.7	8	-	4

Source: Methodist Missionary Study, 1968
*NR=10 (D=6; W=4)
**T = Total; D = DWM (couples); W = Women's Divsion

overseas work due to marriage to a non-missionary and, secondarily, because the single women were sometimes called upon to care for their aged parents since they were the "only single child" left in the family. Among married couples health and other personal matters accounted for 43.1 percent of all terminations while 77.6 percent of all single women terminators are included in these two categories. The rank order of the remaining categories is relatively similar for both groups, with the exception of children's education, which is ranked equally with other personal matters by terminated couples, and dissatisfaction with the Board, which is reported only by former single women missionaries as a reason for termination.

The above rankings are slightly modified when the data are examined by country of assignment, as may be seen in Table 121. Among persons who had worked in India, children's education and doubts about being needed ranked more highly while opportunities elsewhere dropped to fifth

TABLE 121.— Rank order of reasons for actual career termination of 105 Methodist missionaries, 1946-1967, by country of assignment

Reason For Termination	Number*			Percent			Rank		
	I**	J**	P**	I	J	P	I	J	P
Total	61	23	11	100.0	100.0	100.0	-	-	-
Health	20	3	4	32.8	13.1	36.4	1	3	1
Other personal	12	9	3	19.7	39.1	27.2	2	1	2
Opportunities elsewhere	7	4	2	11.5	17.4	18.2	5	2	3
Children's education	10	1	-	16.4	4.3	-	3	7	-
Doubts about being needed	9	-	-	14.7	-	-	4	-	-
Job conflicts	1	2	2	1.6	8.7	18.2	7	4	3
Other	2	2	-	3.3	8.7	-	6	4	-
Dissatisfaction with Board	-	2	-	-	8.7	-	-	4	-

Source: Methodist Missionary Study, 1968
*NR=10 (I=6; J=1; P=3); Totals by reasons omitted due to table limitations.
**I = India; J = Japan; P = Philippines.

place as a reason for termination. Among persons who had served in Japan, health dropped to third place while children's education dropped to last place as a reason for discontinuing the missionary career. These rankings reveal that the primary reasons given for termination by persons who had served in India are not the same as those given by persons who had served in Japan. The pattern among persons who had served in the Philippines is similar to the pattern for the total group with the major exception that children's education is not reported as a reason for termination. It will be remembered that most of the terminated respondents from the Philippines had served in large urban centers where acceptable educational facilities were available.

Table 122 compares the reasons given for termination by former missionaries with the reasons given by active missionaries for considering possible termination. The importance of this comparison is that it reveals whether or not the two groups are reporting similar strains and therefore whether or not efforts to deal with problems which led to termination can be expected to also alleviate the major strains reported by persons currently in service. The data in Table 122 immediately reveal that the two groups report markedly different strains. Doubts about being needed and job conflicts account for 45.4 percent of all considerations given for termination by active missionaries whereas only 14.7 percent of the former missionaries gave either of these as leading reasons for termination. Concern for children's education continues to rank high while, on the other hand, health considerations drop to last place among active missionaries as a factor in possible termination. In general these rankings reveal that the leading reasons given by terminators have primarily a personal focus while the leading considerations given by current missionaries deal primarily with the job situation. This dichotomy may refer to opposite ends of a common continuum denoting that

TABLE 122.— Comparison of reasons for actual career termination with reasons for potential career termination, as reported by 236 Methodist missionaries, 1946-1967

Reason For Termination	Total*	Number		Percent		Rank	
		T	A	T	A	T	A
Total	172	95	77	100.0	100.0	-	-
Health	30	27	3	28.4	3.9	1	7
Other personal	34	24	10	25.2	13.0	2	4
Opportunities elsewhere	21	13	8	13.7	10.4	3	5
Children's education	25	11	14	11.6	18.2	4	3
Doubt being needed	28	9	19	9.5	24.6	5	1
Job conflicts	21	5	16	5.2	20.8	6	2
Other	4	4	-	4.2	-	7	-
Dissatisfaction with Board	9	2	7	2.2	9.1	8	6

Source: Methodist Missionary Study, 1968

*Does not include 64 respondents for following reasons: NR=35 (T=5; A=30); Termination never considered = 15 (A's only); lack of coder agreement on classification of response = 14 (T=5; A=9).

personal considerations increase in importance as job alienation increases. If this be true, then reasons which are primarily personal in nature may be symptomatic of deeper job-related dissatisfactions and efforts to alleviate the job-related strains may be expected to also alleviate other personal strains and increase career stability.

Further examination of the reasons active missionaries have considered termination reveals only slight differences between divisions or by country of assignment, as may be seen in Table 123. Among persons serving in India, concern for children's education and health problems are rated more highly than by the total group of current missionaries. However, among persons serving in Japan, health is not mentioned as a consideration, children's education is ranked in fourth place, and doubts about being needed drops from first to last place. While doubts about being needed and children's education are primary considerations among persons serving in India, job conflicts and opportunities elsewhere are leading considerations among persons serving in Japan. The pattern among

TABLE 123.— Rank order of reasons for considering possible career termination, as reported by 77 Methodist missionaries, 1946-1967, by Division and country of assignment

Reason for Possible Termination	Total	Division		Country		
		DWM	WDCS	India	Japan	Phil.
Doubt being needed	1	1	1	1	6	1
Job conflict	2	3	1	3	1	2
Children's education	3	2	-	2	4	3
Other personal	4	4	3	5	3	5
Opportunities elsewhere	5	5	4	-	1	6
Dissatisfaction with Board	6	6	4	-	5	3
Health	7	7	4	4	-	-
Other	8	-	-	-	-	-

Source: Methodist Missionary Study, 1968

missionaries serving in the Philippines follows the pattern for the group as a whole with the exception that dissatisfaction with the Board is ranked equally with children's education as a reason for considering termination. Hence, it appears that each country is characterized by its own distinctive pattern. Appropriate ameliorative action will therefore need to give serious attention to the unique problems prevalent in each country.

These ranking are general indicators of the types of strains reported by respondents. However, the full dimensions of these strains can best be understood when the respondents are allowed to speak for themselves. On the next few pages representative excerpts from their reports will be presented. Names and places will be omitted to protect the respondents' anonymity, and the documentation number will refer to the writer's identification code which will not be made public for the same reason.

Health considerations, as illustrated by the following comments, comprised the leading category of reasons given by former missionaries for career termination:

> Consideration of family health and well being, [my wife] twice had mononucleosis and two forms of hepatitis (in bed for six months in ________ and with a marked decrease in energy which continues to this day).[1]

> I became on the field a diabetic and my health condition got worse.[2]

> Our son had to have extended, specialized surgery and treatment. . . . We felt we had to take the best possible care of our (only) son and give him the best chance in life because of his handicap.[3]

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[1] #036. [2] #058. [3] #107.

> My foreign service was not satisfying. This was due probably to the emotional instability which lead (sic) into need for psychiatric treatment.[1]

> After the last term in _______ (where I was placed in about the most stressful station in the conference) I did not bounce back health wise . . . . I find also that I am less able to stand emotional stress since the last term in _______. To return to the kind of emotional and physical stress one encounters on the field would be suicide - even if I could pass a medical long enough to get there.[2]

Although health problems ranked last among reasons given by active missionaries for considering career termination, the dimensions of their health problems are not dissimilar to those reported by terminated persons:

> Poor health - intestinal disorders - typhoid fever - excessive fatigue - nervous breakdown.[3]

> Prolonged ill health in first term when I thought I had a disease . . . that could not be cured.[4]

> Health of family - immediate or parental - serious illness of eldest son 1st term.[5]

> Question of health of family - physical and emotional stability.[6]

However, despite similarities, health factors appear to be reasons for termination primarily among terminators. This conclusion is supported by responses to an additional question which can be appropriately introduced at this point. All respondents were asked

> In comparison to your physical health prior to missionary service and during furlough, how would you characterize your physical health during overseas service?
> (a) Much better, more vigorous
> (b) Somewhat better
> (c) About the same
> (d) Slightly inferior
> (e) Much inferior, easily fatigued

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[1] #150. [2] #360. [3] #001. [4] #166. [5] #242. [6] #327.

For purposes of analysis, it proved to be most feasible to divide the responses into only three categories: "better," "about the same," and "inferior." The resulting distribution is shown in Table 124 below. These data indicate that the rate of termination increases progressively as overseas health is evaluated less favorable relative to pre-service and furlough health. Terminators disproportionally rated their overseas health as "inferior." A Chi Square test yields results significant beyond the .001 level, indicating that the relationship is highly significant.

TABLE 124.— Comparison of overseas health with pre-service and furlough health, as reported by 236 Methodist missionaries, 1946-1967, by career status

Overseas Health	Total*	Career Status		
		A	T	%C
Total	232	129	103	44
Better	23	20	3	12
About the same	156	90	66	42
Inferior	53	19	34	64

Source: Methodist Missionary Study, 1968
*NR=4

These data gain some refinement when examined by country of assignment, as may be seen in Table 125 on the following page. The pattern of terminated missionaries reporting comparatively more inferior overseas health is most pronounced among persons who have served in India and Japan. Results of a Chi Square test are significant beyond the .01, .10 and .70 level for India, Japan and the Philippines, respectively. Hence, the pattern of career termination being associated with a lower evaluation of one's health while overseas attains statistical signifi-

TABLE 125.— Comparison of overseas health with pre-service and furlough health, as reported by 236 Methodist missionaries, 1946-1967, by country of assignment and career status

		Country of Assignment								
		India			Japan			Philippines		
Overseas Health	Total*	A	T	%C	A	T	%C	A	T	%C
Total	232	54	66	55	52	23	31	23	14	38
Better	23	10	2	17	9	1	10	1	-	-
About the same	156	33	36	52	42	19	31	15	11	42
Inferior	53	11	28	72	1	3	75	7	3	30

Source: Methodist Missionary Study, 1968
*NR=4; Totals by country omitted due to table limitations.

cance among persons who have served in India and is consistent among persons who have served in Japan and India. These data support the hypothesis that "Active missionaries will tend to perceive themselves as having had better physical health while on the mission field than will terminated missionaries." Comparatively, the health factor appears to be a more important consideration among persons who have served in India in the decision to terminate the missionary career than among persons who have served in Japan or the Philippines.

The "other personal and family matters" category ranked second among terminators and fourth among active missionaries as a factor in considering career termination. This classification included a wide variety of conditions which, among the terminators, generally pointed toward dimensions of personal crisis as the following comments poignantly illustrate:

> My husband wished a change vocationally . . . so there was no alternative for me.[1]

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[1] #017.

> Problems in the lives of our children which needed more personal attention than we could give on the field.[1]

> I was called home because of the serious illness of my father, after the death of my younger sister. It has not been possible for me to leave mother to return to the mission field.[2]

> I decided to marry a Methodist minister and this was the only reason I entered other service.[3]

> I felt the salary was not enough to support both myself and my mother.[4]

> Too tired to struggle with old dead-head missionaries. Too tired to break old relationships (including expectations of me I could no longer meet) and build new ones necessary to enter my new field.[5]

> My husband left me and the Board of Missions would not send me back. This is the only reason.[6]

> Conflict between family and work. I felt almost continually torn between meeting the needs of my family and engaging in work which urgently needed to be done for those around me.[7]

Among active missionaries the "other personal and family matters" category generally suggests areas of strain with which they have been able to live but only at considerable price to self and/or family; financial problems were frequently mentioned:

> The life of a single missionary in a foreign land leaves much to be desired.[8]

> Spouse is dissatisfied in ________ (After all, she has a right to her "thing" too.. . . .)[9]

> The psychological freedom of having English as the main working language.[10]

> We have had some real tough breaks financially. Salary inadequate with kids in college. Retirement plans and financing poor.[11]

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1. #023. 2. #141. 3. #159. 4. #182. 5. #218. 6. #219.

7. #320. 8. #156. 9. #236. 10. #246. 11. #330.

> If I do the same work at home I'd get paid for it! Here no matter how much I work our standard of living does not increase, in fact it decreases![1]

> The longer we stay with the Board the more inadequate our financial support becomes.[2]

> Our missionary service caused too high a price to be paid by our children - cultural differences, lack of opportunities.[3]

> Because of family responsibilities at home. My father is aged and I sometimes feel that I should be with him. I'm the only single one of my family.[4]

Several persons left missionary service because of opportunities elsewhere. This was the third ranking reason among terminators and fifth among active persons. For some terminators the opportunity elsewhere was seen as a fruitful alternative to an unpromising local situation; for others it came about quite inadvertently:

> Several job offers came from ________ within the same month . . . . I became convinced that, all things considered, I could serve God's mission to the world with possibly greater effectiveness here - particularly with the possibility of more writing.[5]

> Was offered a position as inter-denominational World Church executive. Would not have done so had opportunity to be more useful been more evident in ________ at that time.[6]

> Felt need for more training, then realized that I could be possibly more effective in educational service in own country.[7]

Among active missionaries the lure of opportunities elsewhere appears to rest upon the perceived limited possibilities in their current situation:

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1. #253, a wife. The Board of Missions supports its missionaries on an equalized salary plan and requires that other renumeration be turned over to the Board. Hence, if a wife accepts renumerative work and employs a helper to assist with household work, the family may actually experience a financial loss.

2. #315. 3. #331. 4. #352. 5. #036. 6. #200. 7. #319

> Another form of service would give new perspective - too many missionaries are in a rut.[1]

> Home needs missionaries more than _______ does. We are from the South. Shouldn't we be working with the whites and the negroes at home who need Christian witness at least as badly as the _______ do?[2]

> We feel working with the poverty program - working in the inner city in a language at which we are at home in [would be] far better stewardship of our lives and service to the Church and to God.[3]

> An offer to teach at a university in the U.S. just at a time when I felt the board did not care about us.[4]

> Can make greater contribution professionally elsewhere. Approaching age 40 which is good (necessary?) age for major change in position back to States.[5]

> Critical need in U.S. for Christian missionaries. There are real crisis situations in the States, and the work that we are expected to do here often seems trivial.[6]

The fourth ranking consideration among terminated persons and the third ranking factor among active missionaries was the matter of the children's education. Among terminators the focus was not so much upon the quality of education available as upon the necessity of separation of the parents from the child who is in boarding school and the separation of the child from "western" culture:

> Nine months separation for next six years until all 3 children (2 years apart) would be old enough to spend time in boarding school . . . . Spending a solid 6 years of our lives as a family, separated nine months per year, was not out idea of "family life."[7]

> Children getting to be college age and would have returned to States alone.[8]

---

1. #156. 2. #198. 3. #230. 4. #248. 5. #301. 6. #342.
7. #051. 8. #090.

> My oldest son had lived 10 of his 14 years abroad. At that age he needed to know his own culture also.[1]

Similar concerns were reflected by active missionaries:

> Wish for my children to have a wider selection of friends and a more normal home environment.[2]

> Education of children - lack of desire to send them away to school at such young age and quality available here.[3]

> Difficulty in teaching my own children and reluctance to turn it over to a national tutor.[4]

> We would like to be in the States with our children when they start their college education. As they have had almost no time in America - it is a foreign country in many ways. We would like to be in the same country so they could talk to us when they need us. If the Board will permit us a leave at that time it will not be necessary to terminate our relationship with the Board.[5]

It is appropriate to recall at this point that in the examination of background data in Chapter Three it was discovered that couples with older children (0-12 age range) at the time of applicancy were more likely to have terminated than persons with younger children (0-5 age range). Further data on this point were gathered in the questionnaire. Respondents were asked to list the ages of their children. In Table 126 on the following page the current age range of all children of active missionaries is compared with the age range of all children of terminated couples at the time their parents left their overseas assignment. The importance of this comparison is that it should reveal whether career termination tends to be associated with any particular age level among the missionary children. It is readily evident from the data that career termination is associated with children being in the younger age range.

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[1] #323. [2] #237. [3] #333. [4] #343. [5] #240.

TABLE 126.— Current age range of children of 103 active Methodist missionaries, 1946-1967, compared with age range of children at time of termination of 71 Methodist missionaries, 1946-1967

Age Range	Total*	Career Status		
		A	T	%C
Total	154	90	64	41
0-5	23	2	21	91
0-18	57	31	26	46
6-19+	62	47	15	24
13-19+	12	10	2	17

Source: Methodist Missionary Study, 1968
*NR=20 (A=13; T=7)

Career termination progressively decreases as the children become older. This relationship is significant beyond the .01 level. It therefore appears that although couples having children in the 0-12 age range at the time of applicancy are more likely to terminate than couples with children in the 0-5 age range, career termination among couples is a phenomenon predominantly associated with the early stages of the family's reproductive cycle. This is doubtlessly due to the fact that during the children's early years the parents must spend considerable time in easing the child's adjustment and advancing his education - and the less time they have for pursuing in depth relationships with professional colleagues and nationals in general.

Among terminated personnel, doubts about being needed ranked fifth as a reason for termination. This sentiment was reflected in statements about "having worked one's self out of a job," the need for nationals to assume greater responsibility, and whether or not missionaries were actually desired by the national church:

> Change to national leadership made my role superfluous.[1]

> Felt that the job was done and opportunities of further meaningful service was [sic] too limited.[2]

> Conviction that National Church leadership was qualified to assume full leadership responsibility and could do so only in the absence of the missionary.[3]

> There was always great doubt among some of us missionaries as to whether the nationals really wanted us there.[4]

Doubts about being needed was the leading consideration in regard to possible termination among active missionaries. This uncertainty about the value of one's contribution was mentioned as a primary reason by one out of every four persons currently in service. Their statements indicate their deep convictions that nationals are either available to do what the missionary has been doing or that the national church may not reach maturity so long as the missionary is present:

> Our work can be carried on by _______ far better than in former years and they don't have all the cultural problems.[5]

> Church in _______ is strong and able to carry on without me.[6]

> National Church has excellent trained leadership that can now do my job at less expense.[7]

> I felt the _______ educational leaders should be in charge of schools. There are many well qualified _______ to administer the schools and I felt they should be in charge, not foreigners. When I could contribute something they were not able to do I came back to _______.[8]

> Need of _______ to assume more responsibility for growth and decisions. My presence here should help, not hinder, the _______ church and its leadership.[9]

---

[1] #054. [2] #048. [3] #067. [4] #164. [5] #230. [6] #330.

[7] #336. [8] #188. [9] #092.

> For the full development of the self-hood of the church with an absolute minimum of overseas influence and pressure.[1]

> Like most missionaries I have questioned from time to time whether or not my being here is genuinely helpful - whether I am preventing the full development of national colleagues, whether I am unintentionally trying to imitate patterns abroad rather than encourage the best in the national culture and tradition. Sooner or later I shall probably leave for some reasons along this line . . . .[2]

Terminated persons placed job conflicts and dissatisfactions on the field in sixth place while active missionaries ranked these second only to doubts about being needed as reasons for considering career termination. Among terminators these concerns tended to focus either upon discontent with others and their expectations of missionaries or upon a lack of consistency between one's own job preferences and situational demands:

> High handed and arbitrary conduct by older missionaries coupled with complete lack of long range, sustained planning either in individual projects or the area as a whole.[3]

> Disappointment in the "Christian ethics" of many missionaries and nationals - i.e., mis-use of funds, lack of moral standards, more emphasis on prestige than on Christ-like lives - both on an individual basis and the ________ Church as a whole.[4]

> Conflict between conservative religious views and my own. I was uncomfortable with the general assumption that I was a representative of a particular religious creed and interested in directly (or indirectly) converting others to my point of view.[5]

> Some feeling that the opportunity presented to me overseas would prove too frustrating to me, as it involved very little sustained intellectual work.[6]

> My personal style not strongly promotional-oriented nor evangelistic in the traditional sense.[7]

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1. #338. 2. #152. 3. #055. 4. #041. 5. #320.

6. #303. 7. #319.

> My interests are too general for the specific assignment I undertook. Here I have held political and church offices as well as tech. work.[1]

One out of every five active missionaries listed a job conflict or dissatisfaction as a reason for seriously considering career termination. Their concerns included not only discontent regarding their relationships with others and inconsistencies between job preferences and situational demands but also a lack of satisfaction regarding the pattern of church life, the prevailing role of the missionary and, particularly, the opportunities for professional growth and development:

> Traditional patterns of church life and meetings very frustrating - so little seems to be relevant to needs of the people.[2]
>
> Feeling of inadequacy in making personal decisions about programs and plans by myself - I [had] hoped for more of a sense of teamwork, but so much of mission activity seems to be (less now than before) of the rugged individual [type] - fervantly Spirit-motivated, marching ahead all by himself, praised when colorful, forgotten when stumbling . . . .[3]
>
> The real decisions and decision making posts are and must be in the hands of _______. I'm not "power hungry" but I like to be able to formulate and carry out plans for a group project.[4]
>
> Public expressions (as at present) of missionaries being agents [of a] Foreign Government makes me consider carefully my continued presence here.[5]
>
> The expanding nationalism in the local church and dislike of some church workers for Americans or the father image that they think we portray. I feel more and more that maybe all missionaries should get out of _______ for 4 years or so. Then if the Nationals want to invite us back that should be their choice, but they should clearly feel the need and desire for missionaries.[6]

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[1] #038. [2] #343. [3] #010. [4] #236. [5] #166. [6] #337.

> Husband is not being used to his capacity. He is an able capable leader fluent in the language and he is being given chickenfeed for challenge.[1]

> Lack of opportunity for professional development. To not develop and progress professionally is to stagnate. Stagnation is a real possibility here.[2]

> Decreasing professional challenge in assignment; diminishing sense of contribution and reward.[3]

> Stalemate in work. In late phase of second term I had about exhausted all possibilities in assignment which I had had for ten years, and there was no immediate sign of another challenging alternative . . . . This was resolved by offer of a new type of assignment personally and professionally challenging.[4]

> Because I was not able to use my professional training in Christian education during the early years of my service. I felt that it was wrong for me to spend most of my time teaching English when my training was in Christian education. At present my work has changed so that I am using my specific training. It seemed that I should be using my training so that I would not forget how to work in that area, and also it seemed inefficient to be doing something for which I was not specially trained. I knew there was a need at home for the kind of work I was able to do.[5]

> Professional satisfaction. Being unable to read or speak ________ reduces my effectiveness as a university teacher at least by 50 percent. At home, I could really get into a subject deeply. Here, my ________ isn't good enough nor the student's English good enough to enable us to do more than merely scratch the surface.[6]

Considerations reflecting dissatisfaction with the Board of Missions ranked last among terminators but sixth among actives as reasons for career termination. Among terminators these considerations referred primarily to administrative inefficiency or communication problems:

> Inefficiency of Board of Missions - too many administrative blunders during my short experience with them.[7]

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1. #237. 2. #104. 3. 301. 4. #256. 5. #273.
6. #198. 7. #146.

> Lack of any communication with the Mission Board.[1]

The problems listed by active missionaries reveal a more intense concern about this area. This is no doubt partly because the actives are still living with these problems whereas they are a thing of the past for the terminators; it is also doubtlessly due to the wider range of the active's concern, including not only the conerns listed by terminators but also discontent with structures and attitudes:

> "19th Century" business and personnel policies of the Board (Mistakes, delays, inconsistencies; inadequate rewards given on wrong basis; missionaries treated as a bunch of problems and not as whole persons).[2]
>
> Certain rules and regulations which not only are a reflection on our integrity, but make it difficult to work efficiently and with imagination.[3]
>
> Continually changing of policies of the Board without consultation of any significant number of missionaries.[4]
>
> Basically, lack of confidence in the Board of Missions after many months of trying to communicate brought to a crisis by __________situation. Has improved, and hope it will continue to improve as they realized we're also intelligent people, adults, etc. The effort, mutually, to improve the present situation is necessary for continued confidence and trust . . . rather than depend totally on benevolent sensitive administration, stateside safeguards for the right and responsibility of the missionary for true "partnership in mission" must be built into the new structures.[5]

The painful disappointment which many have experienced in their relationships with the Board is perhaps summed up in the following poignant evaluation:

> The attitudes of executives of the Board of Missions, Board members, and others in the New York office toward missionaries. In general 475 Riverside Drive is permeated with contempt for the missionary. There have been too many cases of breach of

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[1] #272. [2] #315. [3] #239. [4] #332. [5] #255.

> faith on the part of administrators in New York. There has been too little willingness to include the missionary in the "partnership in mission" which is the current shibboleth.
>
> The major source of disappointment and distress in my missionary career has been the attitude, the paternalistic attitude, of the Board of Missions toward its missioanries. This is reflected at every level, not only at the New York staff level but also among some Board members. There was a day when the Board existed to make it possible for the missionary to do his job. Today it seems the missionary exists as a tool of the Board . . . [But] I do not work for the Board! I am not an employee of the Board! This is an outmoded perspective. If anything the Board ought to be working for me! The Board is simply an agency making it possible for me to respond to a call I received not from the Board but from God, a call recognized and confirmed by the Church, not the Board. I serve an insitution in ________________, not the Board. The attitude of some of the "bright young men" on Riverside Drive seems to be that missionaries are a bit of a damn nuisance. Their position seems to be that "missions without missionaries" would be ideal.
>
> Of course there are human relations problems with missionary co-workers, national colleagues, these one expects as part of life, as opportunities and challenges to growth and learning in [one's] own profession. However, the deaf ear of the Board toward missionaries, its condescending stance toward missionaries and its at times insulting and faithless dealings with missionaries are a source of continuing concern and disappointment. When I say Board I do not mean my Area Secretary, a man I trust and respect. Nevertheless, even he has to struggle against the contagious disease that seems to permeate the New York office.[1]

The foregoing quotations from respondents indicate the broad range of experiences which may be considered as reasons for career termination. Some of these problems are unique to a particular country or situation; others tend to be more widespread. A few respondents stated that a single consideration was the only reason they terminated; some persons listed several considerations; still others indicated that a variety of circumstances led to their termination of service or consideration thereof. In previous chapters attention was called to the multiplicity of factors which may be associated with career change. It therefore seems safe to conclude that the reasons listed by respondents were in most cases probably not so much necessary causes as sufficient causes for considering termination of their missionary service. In most cases career discontinuity appears to be the result of an accumulation of strains and dissatisfactions. Few dissatisfactions taken by themselves appear to be necessary causes for career termination. However, it also appears that almost any of a wide variety of dissatisfactions may be perceived as sufficient casues for termination when they are experienced in conjunction with other areas of discontent. Efforts to strengthen career continuity must therefore focus on the reduction of dissatisfaction in numerous areas in order to appreciably reduce the total level of discontent which generates a propensity toward career termination. This is the subject of the next section of this chapter.

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[1] #226. This extended statement conveys the sentiments of a large number of respondents whose shorter statements indicated, but did not fully articulate, their disappointments with the Board of Missions.

3. Themes in Desired Improvements

As previously noted, respondents were requested to indicate what can be or could have been done by the Board of Missions, the national church and other missionaries to make their overseas situation more satisfying and effective. Their responses will now be examined.

A. By the Board of Missions

> . . . the Board of Missions . . . is permeated with contempt for the missionary.[1]

> The Board of Missions did everything it could possibly do to make my work satisfactory.[2]

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[1] #226. [2] #284.

The two foregoing statements indicate the wide range of sentiments held by respondents regarding the Board of Missions. Several respondents voluntarily offered high praise for the ways in which the Board had helped them. The purpose of this section is to determine what more could be done by the Board to make the overseas worker more effective and satisfied. The following coding scheme was pretested and used in classifying the improvements desired by respondents:

1. Personal and family matters - actions which would help to make the personal life of the missionary or his family on the field more satisfactory, such as increased rewards, either psychic or material; provision of aids for continued growth, and provision of freedom to identify with the national community.

2. Preparatory training, orientation and language study - concerns for adequate guidance at each level in the pre-service period and provisions for continuing study of the language and culture during the in-service period.

3. Defining the function of the missionary, plus providing adequate supervision and sensitive guidance.

4. Financial and business policies and procedures - items which stress adequate financing and sound administrative procedures, such as more efficient business practices, provision of monetary support for work and modification of fund raising responsibilities.

5. Greater partnership between Board and missionaries and nationals, such as more consideration of missionary and national opinion in policy decisions, less paternalism, and more sensitive and responsive communication.

6. Personnel recruitment and appointment - items related to types of personnel needed and to responsibilities of the Board in recruiting people and helping to match individual skills and job demands of particular appointments.

7. Other - all items which cannot be classified in any of the above categories.

All improvements desired from the Board were coded according to the above classificatory scheme. The resulting tabulation of responses from terminators is shown in Table 127 in rank order. A concern for greater partnership is uniformly the leading improvement desired. This was listed in first place by 35.9 percent of all terminated respondents, or one out of every three persons. A desire for improved personnel recruitment and appointment procedures ranked in second place and was the leading consideration among 17.2 percent of the respondents. These two areas account for 52.1 percent of all desired improvements. Problems related to financial and business policies and to training, orientation and language study ranked equally in third place. The improvements desired by married persons follow the rank order of those desired by all respondents. Among single women the only major shift involved the placement of personnel recruitment and appointment concerns in last place, perhaps reflecting greater satisfaction with the matching of individual skills and job demands, and the placement of personal and family matters

TABLE 127.— Rank order of improvements desired from the Board of Missions by 105 terminated Methodist missionaries, 1946-1967, by Division

	Division						Rank		
	Number*			Percent					
Desired Improvement	T**	D**	W**	T	D	W	T	D	W
Total	64	47	17	100.0	100.0	100.0	-	-	-
Greater partnership	23	17	6	35.9	36.2	35.3	1	1	1
Personnel recruit. & appt.	11	10	1	17.2	21.3	5.9	2	2	6
Financial & business policy	10	8	2	15.6	17.0	11.8	3	3	3
Trg., orient., & lang. study	10	8	2	15.6	17.0	11.8	3	3	3
Personal & family matters	6	2	4	9.4	4.3	23.5	5	5	2
Other	3	1	2	4.7	2.1	11.7	6	6	3
Define function of missionary	1	1	-	1.6	2.1	-	7	6	-

Source: Methodist Missionary Study, 1968

* Does not include 41 persons for following reasons; NR=37 (D=21; W=16); lack of coder agreement on classification of response=4 (D=3; W=1).

**T=total; D=DWM (couples); W=WDCS (single women).

in second place.

The overall rankings of desired improvements undergo little change when the data are examined by country of assignment, as may be seen in Table 128. However, the relative emphasis changes; greater partnership, the most desired of all improvement, was listed twice as frequently by persons who had served in Japan or the Philippines as by persons who had served in India. The only major difference in the ranking by countries is that persons who had served in Japan ranked items relating to personal and family matters in second place while omitting reference to personnel recruitment and appointment concerns.

TABLE 128.— Rank order of improvements desired from the Board of Missions by 105 terminated Methodist missionaries, 1946-1967, by country of assignment

	Country of Assignment						Rank		
	Number*			Percent					
Desired Improvements	I**	J**	P**	I	J	P	I	J	P
Total	42	12	10	100.0	100.0	100.0	-	-	-
Greater partnership	11	7	5	26.2	58.3	50.0	1	1	1
Personnel recruit. & appoint.	9	-	2	21.4	-	20.0	2	-	2
Financial & business policy	8	1	1	19.1	8.3	10.0	3	3	3
Trg., orient., * lang. study	8	1	1	19.0	8.3	10.0	3	3	3
Personal & family matters	4	2	-	9.5	16.8	-	5	2	-
Other	1	1	1	2.4	8.3	10.0	6	3	3
Define function of missionary	1	-	-	2.4	-	-	6	-	-

Source: Methodist Missionary Study, 1968

*Does not include 41 persons for following reasons: NR=37 (I=23; J=12; P=2); lack of coder agreement on classification of response=4 (I=2; P=2); totals by each desired improvement omitted due to table limitation

**I=India; J=Japan; P=Philippines

In Table 129 terminated and active missionaries are compared on the basis of improvements desired from the Board. Both groups listed the need for greater partnership in first place, and one out of every two

TABLE 129.— Improvements desired from the Board of Missions by 236 Methodist Missionaries, 1946-1967, by career status

Desired Improvements	Total*	Career Status: Number T	A	Percent** T	A	Rank T	A
Total	156	64	92	100.0	100.0	-	-
Greater partnership	70	23	47	35.9	51.1	1	1
Personnel recruit. & appoint.	14	11	3	17.2	3.3	2	6
Financial & business policy	29	10	19	15.6	20.6	3	2
Trg., orient., & lang. study	18	10	8	15.6	8.7	3	3
Personal & family matters	14	6	8	9.4	8.7	5	3
Other	5	3	2	4.7	2.2	6	7
Define function of missionary	6	1	5	1.6	5.4	7	5

Source: Methodist Missionary Study, 1968

*Does not include 80 persons for following reasons: NR=70, (T=37; A=33); lack of coder agreement on classification of response=10 (T=4; A=6).

**Total percent for each desired improvement omitted due to table limitations.

active missionaries mentioned this as the most desired improvement. Active persons also showed greater concern than terminated persons with financial and business policies, ranking this second only to the need for greater partnership. Among actives these two areas comprised 71.7 percent of the desired improvements compared to 51.5 percent among the terminators. This increase in concern about these areas suggests that, relative to other areas, the Board has in recent years neglected to give appropriate attention to matters of partnership and financial and business policies. On the other hand, the actives indicated relatively less concern than terminators about personnel recruitment and appointment and training, orientation and language study. This suggests that the Board has made some improvement in these two areas.

Table 130 reveals the rank order of desired improvements, by division and country, for active missionaries. The only major shifts

TABLE 130.— Rank order of improvements desired from the Board of Missions by 92 active Methodist missionaries, 1946-1967, by Division and by country of assignment

Desired Improvement	Total	Division		Country		
		DWM	WDCS	India	Japan	Phil.
Greater partnership	1	1	1	1	1	2
Financial & business policy	2	2	2	2	3	1
Trg., orient. & lang. study	3	4	3	3	7	3
Personal & family matters	3	3	-	4	4	3
Define function of missionary	5	5	5	-	2	5
Personnel recruit. & appoint.	6	6	3	5	4	-
Other	7	7	-	-	4	-

Source: Methodist Missionary Study, 1968

in rank order are (1) single women missionaries ranked personnel recruitment and appointment more highly than did the group as a whole, and (2) persons serving in Japan placed concern about the function of the missionary in second place and dropped matters related to training, orientation and language study to last place.

All of these data indicate that the desire for greater partnership is by far the one area in which improvement is most desired, and this area is mentioned much more frequently by active missionaries than by terminators. Actives also show relatively greater concern about financial and business policies and procedures. Seven out of ten current missionaries ranked one of these two areas in first place as desired improvements. On the other hand, actives show relatively less concern about matters related to personnel recruitment and appointment and with training, orientation and language study. Only one out of ten actives mentioned either of the latter areas as a primary concern.

As with reasons for termination, the improvements which respondents most desired from the Board of Missions can perhaps be best understood when they are allowed to speak for themselves. Greater partnership was the most desired of all possible improvements. Among terminators this concern was expressed in terms of the need for closer communication between the Board and the overseas situation, greater support from the Board, and more opportunity for missionaries and nationals to participate in the decision-making process:

> _______ was always prompt in correspondance and he always made us feel as though we were part of the team. _______ and _______ were less personal, and not always so prompt in reply to personal matters. (a) Be friendly to all missionaries and not just a few favored ones. (b) Be prompt in writing. (c) Be understanding. (c) Stand by your missionary even when you don't always understand him.[1]
>
> Really understand what is going on. Board people as a whole do not listen either to nationals or missionaries. [They] take action without consultation.[2]
>
> Those who visited: Needed to spend more time in actual village situation. Always seemed to understand little of what was going on except as reported by a 1% minority.[3]

The above themes were also expressed by active missionaries, frequently with great intensity. The desire for closer communication, reaction against unilateral decisions and a firm desire for broader participation in policy formulation were particularly evident:

> Answer letters and other communications quickly so that we do not feel cut off and forgotten by our administrators in New York.[4]
>
> We wish we could have a more personal contact with the Board. Now we feel that we represent only a number in a computer.[5]
>
> Administrative staff should become thoroughly acquainted with the work of their area, should be more "available."[6]

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1. #023. 2. #305. 3. #142. 4. #260. 5. #052. 6. #342.

> Better awareness and recognition of differences in living, work arrangements, structures of society, etc., in the different areas, with more willingness to hear from both nationals and associated missionary personnel . . . .[1]
>
> Locating authority for decisions on the field - in National Church or setup agreed upon by missionaries and National Church instead of in New York.
> Much more willingness to listen to national church - to understand own "imperialistic" overtones and to undergo spiritual renewal that provides new understanding of role of America and American churches in world today and tomorrow.[2]
>
> Increase in range of participation in decision-making processes relative to (1) personal life situation, and (2) work situation in terms of my ability/freedom to respond to national situation.[3]
>
> Treating us as mature adults with integrity enough to know our own needs.[4]
>
> Opportunity to express self on all issues taken up by the Bd. which will affect my work . . . before they decide![5]
>
> Get with it! Its greatest need is to recall that its reason for existing is to serve the missionary; purge itself of the notion that the missionary exists to serve the Board.[6]
>
> The Board gives the missionary the impression that it is the employer which in a sense it is. But, we are in this work together and policies should be worked out together. They make stabs lately of trying to draw missionaries into dialogue, but one has the feeling two or three wheels at the top decide and even other Field Secretaries have little influence. We would like more representation in places where our opinions would be heard.[7]
>
> Give missionaries voting representation on the Board of Missions.[8]

Concern about improved personnel recruitment and appointment practices ranked second among terminators and sixth among active missionaries. Both groups expressed a desire for greater attention to (1) coordinating appointments with personal skills and (2) ascertaining that missionary candidates have the requisite level of competence:

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[1] #268. [2] #289. [3] #256. [4] #239. [5] #208. [6] #198.

[7] #240. [8] #226.

> Less jobs for one person - had to wear too "many hats" because of shortage of personnel.[1]
>
> Stop equating "faith" with professional competence and sending out incompetents who add to the burden instead of carrying their share.[2]
>
> They could have been more sensitive in matching personnel and job.[3]
>
> Greater care in selection of missionaries from a spiritual point of view. There is great emphasis on the physical, intellectual, and emotional qualifications, but insufficient care as to the soundness of faith. At least 3 persons who did not accept Christ as the divine Son of God and Savior of the world have worked in ________. The most notorious example is the young man who is now a Zen Buddhist monk. From the beginning he was cynical and critical of Christian missionary work. He should never have come here under the aegis of Methodist Christian missions.[4]

The desire for improved financial and business procedures ranked third among terminators and second only to the desire for greater partnership among active missionaries. Both groups shared similar concerns. The leading subthemes were irritation over apparent inefficient procedures and discontent with the amount of fund solicitation expected of missionaries:

> More competent office staff, to cut down on mistakes and unnecessary problems and delays.[5]
>
> More receptive to requests from the field - this pertains more to the Board's service units (i.e. accounts department, shipping, etc.) than to policy-making units.[6]
>
> More joint consideration of matters in New York offices - contradicting or conflicting answers came out of different offices.[7]

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[1] #040. [2] #161. [3] #273. [4] #291. [5] #342.

[6] #134. [7] #275.

> The handling of missionary salary records and accounts so that there are fewer mistakes. Situations have recently developed requiring much more careful checking of salary amounts, etc., to be sure there is no mistake.[1]

> Take the missionary out from under the burden of fund raising and let him work full time in his real job.[2]

> Equalize burden of cultivation of funds for supporting institutions. Some institutions and missionaries have lavish budgets for secretarial help, etc., for writing, publishing letters of solicitation.[3]

> More flexibility in providing adequate budgetary support for my work. I presently have to raise all my support now.[4]

The need for improved preparatory training, orientation and language study tied for third place with financial and business procedures in the rankings for terminated persons. Among active missionaries this concern also tied for third place, being ranked equally with personal and family matters. Since persons accepted for overseas service after 1961 were not included in this research, these data do not reveal whether or not the current interdenominational orientation program in which United Methodists participate has met the orientation needs more adequately than previous programs. The following excerpts from respondents are self-explanatory, and these is no predominant sub-theme:

> A more realistic and thorough orientation to the actual conditions on the field prior to assignment.[5]

> I enjoyed our schooling at _______, but felt it lacked much in preparing us for mission work. No study of other cultures, or of language, or of other religions we would be facing, or of the philosophy or missions in general.[6]

> Where possible move the orientation program to the area of service.[7]

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1. #268. 2. #086. 3. #088. 4. #332. 5. #315.

6. #041. 7. #067.

> Provide opportunities for young men and women to prepare for service at the same institution. This would have saved many of us who married into other denominations or married persons not in the service at all.[1]

> Opportunity for or requirement of continued language study and tutoring plus readings in _______ history, cultural studies, etc., which were usually omitted because of pressure of other work or lack of discipline on my part.[2]

Personal and family matters were ranked fifth by terminators and tied for third place along with preparatory training, orientation and language study concerns among active missionaries. The higher ranking by actives was due primarily to an increased concern for adequate salaries. The other major sub-theme dealt with housing arrangements overseas and on furlough:

> Cost of living and service salary adjustments were grudgingly and belatedly made.[3]

> Give us an adequate salary and let us take care of how we spend it.[4]

> Remove some financial pressures by recognizing the spiralling rise in cost of living, and by recognizing _______ adoptions.[5]

> Increase rewards (psychic and material) for missionaries and give rewards on more business lime and discriminating bases.[6]

> Break up the mission compounds and acquire housing for missionaries among nationals.[7]

> Freedom to live in _______ house in _______ community instead of being required to live in Western compound.[8]

> Apartment provisions (or living facilities) available for single people - particularly on short furloughs in areas where intellectual stimulation is available.[9]

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[1] #265. [2] #353. [3] #054. [4] #238. [5] #203. [6] #315.

[7] #067. [8] #218. [9] #268.

Concern about the function of the missionary was ranked in last place by terminators and in fifth place by active persons. Although mentioned by only a small minority of respondents, the desire for more clarity in this area reflects the ambiguity felt by many missionaries regarding their proper role. Some suggestions are made about what the Board can do to relieve some of the anxiety experienced at this level:

> Use team approach or some other means to improve morale of missionaries - help them to see how they are contributing to a larger cause than their own local project.[1]
>
> Provide a workable system of evaluation and supervision (which would indicate that it really cares for the missionary) . . . we feel we are too much on our own . . . . We feel good supervision would not only be checking up, but help us develop our skills. Evaluation would sometimes lead to the conclusion that some missionaries could made a better contribution elsewhere.[2]
>
> Provide for a consulting counseling supervisor. As of now, I'm a free agent wafted about by the winds of the Holy Spirit as they strike the sails of my personal inclinations. Such freedom is wonderful, but I am concerned lest I become irresponsible.[3]
>
> Sponsor more responsible inquiry into the place of the college-educated missionary wife of today in the whole fabric of the missionary movement, and help her understand the peculiar tensions and frustrations, responsibilities and opportunities that are hers. Particularly during the child-bearing and home-teaching years, and the transition period following.[4]

In addition to the above representative excerpts, two very perceptive statements were received which defied intercoder agreement on classification but which merit attention at this point. Both statements came from former missionaries. The first suggests an area of the Board needing restructuring:

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[1] #315. [2] #253. [3] #236. [4] #213.

> Allocate more funds for enlargement of central staff and the supporting apparatus (stenographers, typists, Xerox machines, etc.) of headquarters. Our secretaries are among the most overworked people I know. Each is expected to be a policy formulator, an administrator, a traveling speaker and public relations person, *and* to participate in a whole network of interboard and ecumenical committee relationships. Each one needs more time for personal study and reflection. Business organizations of comparable size and scope would be aghast at the demands made on these executives. It is a marvel that each one does as much as he does and maintains his sanity. An easing of the load for each would enable closer ties with those individuals on the field who greatly sense a need for personal concern in the Board for them, would enable closer ties with the "field-church," and would enable more adequate policy-reflction.[1]

The second statement suggests a relative shift in the focus of the missionary task:

> More emphasis on study/research role for the sake of the church at home and church on field. I feel that the ethos of missionary committment, service, etc., is far too presumptous, far too protestant ethic oriented (i.e. we must justify the expenses, the hopes and expectations of the home churches, the job description, etc., by *producing mightily*) when in fact most missionary opportunities which I observed were not responsive to that expectation at all. In *many* situations we can *do* very, very little. But we advertise ourselves as *great* doers, and we create expectations that we are indeed what we are not. Furthermore, we frustrate ourselves unbearably by our ineffectiveness in certain areas. And meanwhile the tremendous opportunities to be sensitive, to be communicative, to be taught, to write intelligent interpretations of the real situation are frittered away.[2]

The data presented in this section indicate areas in which respondents were most desirous of improvements from the Board of Missions. The predominant sub-theme related to matters of greater partnership, while a second major sub-theme referred to financial and business policies and procedures. These two areas account for over 70 percent of the improvements most desired by active missionaries. These findings provide clear foci to guide Board efforts to make overseas work more effective and satisfying: (1) reduce the dimension of unilateral action by providing greater opportunities for missionaries and nationals to participate in the decision-making process; (2) develop more sensitive and responsive lines of communication between the Board and overseas personnel; (3) develop more efficient and responsive procedures for handling financial and business matters including, if necessary, employment of more competent clerical personnel, and (4) modification of responsibilities and practices relatives to the solicitation of funds. A sub-theme of apparently increasing importance concerns adequacy of the missionary's salary. Attention to these areas should alleviate the major Board related dissatisfactions, although the other areas previously noted should not be neglected.

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[1] #036. [2] #303.

B. The National Church

The following classificatory scheme was pretested and used in coding the improvements desired from the National church:

1. Personal and family matters - ways of aiding personal and family life, such as recognizing psychological needs and taking responsibility for the missionary's continued growth.

2. Accept missionaries as colleagues - matters related to accepting the missionary as a genuine co-worker rather than treating him as a person with special privileges.

3. Clarification of the missionary role and function, as by defining the role of the missionary and guiding the missionary in fulfilling this role, evaluating the missionary's work, and relating job requirements and the missionary's skills.

4. Develop indigenous stewardship, focusing upon development of a self-supporting church.

5. Develop a more open, flexible and relevant church, through better use of resources to provide a more relevant ministry to current problems, greater sensitivity to local needs and resources, and more flexibility and coordination in programming.
6. Discipline - matters related to developing a greater sense of personal discipline among both missionaries and nationals.
7. Strengthen the role of the laity, as by increasing the degree of lay participation in determining policy and program.
8. Other - all items which cannot be classified in any of the above categories.

All improvements desired from the national church were coded according to the above classificatory scheme. The resulting tabulation of the first ranking responses from terminators is shown in Table 131. The desire for a "more open church" ranked first among all terminators and was mentioned twice as frequently by former women missionaries as by terminated couples. A desire for greater acceptance as a missionary and for greater clarification of the missionary role ranked second and third respectively. These three areas account for 80.5 percent of all

TABLE 131.— Rank order of improvements desired from the National church by 105 terminated Methodist missionaries, 1946-1967, by Division

	Division								
	Number*			Percent			Rank		
Desired Improvement	T**	D**	W**	T	D	W	T	D	W
Total	49	35	14	100.0	100.0	100.0	-	-	-
Develop more open church	18	10	8	36.7	28.6	57.1	1	1	1
Accept missionary	11	9	2	22.5	25.7	14.3	2	2	2
Clarify missionary role	10	8	2	20.4	22.8	14.3	3	3	2
Strengthen laity role	4	4	-	8.1	11.4	-	4	4	-
Develop stewardship	3	3	-	6.1	8.6	-	5	5	-
Discipline	2	1	1	4.1	2.9	7.2	6	6	4
Personal & family matters	1	-	1	2.1	-	7.1	7	-	4

Source: Methodist Missionary Study, 1968
*Does not include 56 persons for following reasons: NR-52 (D-33; W-19); lack of coder agreement on classification of response = 4 (D-3; W-1).
**T = Total; D = DWM(couples); W = WDCS(single women).

improvements desired from the national church by terminators.

Table 132 indicates the rank order of improvements desired by terminators, according to country of assignment. Only two major changes are observed: (1) the desire for a more open church rose to 71.4 percent among persons who have served in the Philippines, and (2) persons who have served in Japan ranked clarification of the missionary role in first place, ahead of the desire for a more open church.

TABLE 132.— Rank order of improvements desired from the National church by 105 terminated Methodist missionaries, 1946-1967, by country of assignment

	Country of Assignment								
	Number*			Percent			Rank		
Desired Improvement	I**	J**	P**	I	J	P	I	J	P
Total	31	11	7	100.0	100.0	100.0	-	-	-
Develop more open church	10	3	5	32.3	27.3	71.4	1	2	1
Accept missionary	7	3	1	22.6	27.3	14.3	2	2	2
Clarify missionary role	5	5	-	16.1	45.4	-	3	1	-
Strengthen laity role	4	-	-	12.9	-	-	4	-	-
Develop stewardship	3	-	-	9.7	-	-	5	-	-
Discipline	1	-	1	3.2	-	14.3	6	-	2
Personal & family matters	1	-	-	3.2	-	-	6	-	-

Source: Methodist Missionary Study, 1968

*Does not include 56 persons for following reasons: NR=52 (I=34; J=13; P=5); lack of coder agreement on classification of response = 4 (I=2; P=2).

**I = India; J = Japan; P = Philippines.

In Table 133 on the following page terminated and active missionaries are compared on the basis of improvements desired from the national church. The development of a more open church, acceptance of the missionary, and clarification of the missionary role are the top ranking areas for both groups. These three areas account for 90.8 percent of all improvements desired from the national church by active

TABLE 133.— Improvements desired from the National church by 236 Methodist missionaries, 1946-1967, by career status

Desired Improvements	Total	Career Status				Rank	
		Number*		Percent			
		T	A	T	A	T	A
Total	125	49	75	100.0	100.0	-	-
Develop more open church	38	18	20	36.7	26.3	1	2
Accept missionary	30	11	19	22.5	25.0	2	3
Clarify missionary role	40	10	30	20.4	39.5	3	1
Strengthen laity role	4	4	-	8.1	-	4	-
Develop stewardship	4	3	1	6.1	1.3	5	6
Discipline	4	2	2	4.1	2.6	6	5
Personal & family matters	4	1	3	2.1	4.0	7	4
Other	1	-	1	-	1.3	-	6

Source: Methodist Missionary Study, 1968

*Does not include 111 persons for following reasons: NR=103 (T=52; A=51); lack of coder agreement on classification of response = 4 (T=2; A=2).

missionaries in comparison to 80.5 percent for the terminated persons. In addition, desire for clarification of the missionary role was ranked in first place by active missionaries, ahead of the desire for a more open church. This suggests that with increased nationalization in recent years the national church has become more open and responsive to indigenous needs while at the same time the role of the missionary has become more ambigious.

Table 134 on the following page reveals the rank order of desired improvements by division and country, for active missionaries. Concern for a more open church remains in first place among persons who have served in India, ahead of the desire for clarification of the missionary role and acceptance. On the other hand, the desire for clarification of the missionary role was ranked in first place by persons serving in Japan and the Philippines while concern for a more open church dropped

TABLE 134.— Rank order of improvements desired from the National church by 75 active Methodist missionaries, 1946-1967, by Division and by country of assignment

Desired Improvement	Total	Division		Country		
		DWM	WDCS	India	Japan	Phil.
Clarify missionary role	1	1	1	2	1	1
Develop more open church	2	3	2	1	3	3
Accept missionary	3	2	3	2	2	2
Personal & family matters	4	4	4	4	-	3
Discipline	5	4	-	5	-	3
Develop stewardship	6	-	4	-	-	3
Other	6	-	4	5	-	-

Source: Methodist Missionary Study, 1968

to third place. This suggests that missionaries serving in Japan and the Philippines perceive the national church as more responsive to indigenous needs than do those missionaries who are working in India.

As in previous sections of this chapter, the findings are perhaps again best understood when the respondents are allowed to speak for themselves. The desire for a more open church ranked first among terminators and reflected primarily a desire for greater sensitivity to indigenous needs, opportunities and resources:

> Church should involve itself more in ________ concerns - integration of the sections of the country, social welfare, good government, ethics in business, government, etc.[1]
>
> Greater sensitivity to indigenous cultural expressions.[2]
>
> Stop regarding Christian service agencies as "closed shops" for Christians.[3]
>
> To examine more openly various religious views - to open things up for a real dialogue and discussion.[4]

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[1] #117. [2] #054. [3] #161. [4] #320.

> More coordination in planning for more effective use of travel time, training opportunities, use of available material and leadership, cooperation with other church groups to avoid duplication of efforts or competition.[1]

> The national church is far too much drawn toward western models to really suffer the pain of growing its own. The church in mission ought to emphasize the core expression of its life and help it to become indigenously rooted. Then the good works of the church could be related to secular structures wherever possible, or the church from overseas could emphasize one area of good work in which it could make its greatest contribution - i.e. education, healing, agriculture. Instead we have tried to import little bits of a whole configuration of church life from the West, and we have assumed that the national church was making progress when it grew forward our image.[2]

Among active missionaries the desire for a more open church ranked second to the desire for clarification of the missionary role. The following excerpts indicate a continuing desire for relevancy to local needs and also reflect a concern for long-range planning and programming:

> Church too ingrown, needs to reach out.[3]

> Involve itself more in service to the community. Adopt greater flexibility of worship and discipline.[4]

> More willing to break out of status quo . . . Be a church of Christians and not a sociological group.[5]

> More concern for real evaluation of institutional work and practical steps to eleminate some institutions.[6]

> More effective deployment of manpower and long range planning.[7]

> Stop worrying about what senior money-controlling missionaries will think.[8]

The desire for greater acceptance was ranked second by terminators and third by actives. For persons in both groups the central focus was upon a hunger for recognition of their selfhood rather than being given stereotyped treatment because they happened to be missionaries:

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[1] #353. [2] #303. [3] #001. [4] #006. [5] #011. [6] #166.

[7] #327. [8] #127.

> Need to accept missionaries as co-workers and not as fund raisers.[1]
>
> Accept the missionary as a person rather than an outsider, 'someone different.'[2]
>
> Greater respect for and appreciation for the missionary as a person dedicated and committed to his work, instead of being interested primarily in the financial benefits the missionary and his American church friends can bring the national church.[3]
>
> More willingness to see the missionary as a human being with deep need for genuine friendship and acceptance (e.g. the only colleague who invites us into his home for dinner is contemptuously referred to by other national colleagues as pro-American; most Americans on our campus have the feeling of being kept at arm's length, of being accepted because of training and contributions but not so much simply as friends.[4]
>
> Accept missionaries more as equals rather than superiors - let decision-making be earned not inherited.[5]
>
> Provide more opportunity for social relations between missionary families and the families of national church leaders and laymen.[6]
>
> More feeling that we belong. At times this has been strong and we are made to feel a part - not a "missionary" but just another person. Other times I've felt pushed out whether up or down makes little difference. I like feeling I'm just one of the group - and if special, because of my personal qualities, not because I'm a missionary.[7]

Terminators ranked clarification of the missionary role in third place. Among actives this concern was ranked in first place with 39.5 percent viewing this as the single more desired action from the national church. Terminators expressed this concern in terms of the need for the missionary job to be more definitely specified; active missionaries continued this sub-theme but also included such dimensions as matching individual skills with job demands, provision of orientation and supervision, and more clear specification of job expectations. The following excerpts illustrate these varied dimensions:

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[1] #134. [2] #255. [3] #041. [4] #313. [5] #010.
[6] #067. [7] #352.

> Must try to make the missionary's job more definite and be more open on their true feelings about the missionary's presence and job.[1]
>
> A more careful analysis of individual missionary skills and assignment on that basis.[2]
>
> See the role of the missionary as that in which he has received specialized training, i.e., do not expect an agriculturalist to be a minister unless he feels called and trained to also be a minister.[3]
>
> . . . provide supervision and give more direct requests - now they don't know what to do with missionaries, make very little demands on them.[4]
>
> Orientate the missionary by consciously taking him into their homes, imaginatively running the orientation program themselves.[5]
>
> The educational missionary is often overlooked or taken for granted by the national church. It is hard for us to really feel that we are involved in the work of the national church. Now this was not the case with my three years in the ________ district.[6]
>
> Clarification of the "missionary role" in terms of the thinking and practices of an increasingly indigenoused church (making the older "missionary role" outdated . . . .)[7]
>
> Giving less responsibility, so we are not usually tired and over-worked, tense and ineffective.[8]
>
> Make status of missionary in local church clear.[9]

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[1] #107. [2] #330. [3] #333. [4] #253. [5] #129.

[6] #230. [7] #256. [8] #331. [9] #244.

> Acceptance and use - as the church is in a position to do so without violating its own integrity and responsibility - of my particular professional qualifications and skills.
>
> Opportunities and expectations expressed in regard to how I may better function and serve as a missionary - challenging me out at their "vision" but expecting me to respond as a foreigner and a Christian from another culture.[1]

Only terminators mentioned the need to strengthen the role of the laity. This may be a chance omission of actives since the total number of responses included in this and the succeeding categories is quite small. Illustrative of this type of concern is the following comment:

> Increase the power and influence of lay persons vis a vis institutional administration, annual conference membership, etc.[2]

A concern for developing indigenous stewardship was ranked fifth by terminators and sixth by active missionaries. The principal focus of this concern was upon the development of a self-supporting church, particularly in regard to pastoral support.

Discipline was ranked in sixth place by terminators and in fifth place by the active missionaries. The focus here was upon the perceived need for personal restraint and propriety in the conduct of church affairs:

> Remove politics and greed for position from Church scene.[3]
>
> Find more effective ways of controlling those nationals who are exploiting the church for personal gain.[4]

Finally, concern for personal and family matters was ranked in seventh place by terminators and fourth place by actives. Since only a few responses were involved, the rank difference is of little consequence. The primary way in which respondents felt that the national

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1. #289. 2. #086. 3. #002. 4. #315.

church could aid the personal and family life of the missionary was by recognizing and fulfilling some of the missionary's spiritual and psychological needs:

> More recognition of spiritual needs of the missionary.[1]
>
> Recognition of psychological needs of foreigners to leave their isolated stations and see other westerners at intervals, rather than criticizing us for meeting at Christmas and holidays.[2]
>
> Church leaders need to take more responsibility for aiding and guiding the growth of the missionary.[3]

In this section data have been presented which indicate that respondents were most desirous of improvements from the national church in three areas: development of a more open church, acceptance of the missionary, and clarification of the missionary role. Among active missionaries, concern for clarification of the missionary role was ranked in first place and along with the other two areas accounted for nine out of every ten desired improvements. These findings provide clear foci for the national church which is seriously interested in increasing the effectiveness of the missionaries in its midst and thereby increasing hopefully its own effectiveness.

C. By other Missionaries

> Biggest problem I have is with missionaries.[4]
>
> I can never repay the many kindnesses and help I received when I was able to be with other missionaries. They were wonderful to me![5]

The above comments indicate the wide range of sentiments respondents had about their missionary colleauges. While there was much that was positive in their eveluation of missionary relationships, the purpose of this section is to investigate what more could have been done by other missionaries to make the respondents overseas work more effective and satisfying. The following coding scheme was pretested and used to classify the responses in this area:

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[1] #177. [2] #164. [3] #213. [4] #327. [5] #164.

1. Accept missionary colleagues - through tolerating different points of view, being open to the ideas of new missionaries, and granting freedom for each missionary to discover his own life style.
2. Cooperate in the work - as by being less competitive and jealous with regard to projects and funds, strengthening the total program rather than working for pet projects, and working democratically with colleagues rather than pursuing an exclusive and individualistic pattern.
3. Developing fellowship - through nurturing a sense of community among missionaries, as by mutual sharing of problems and spiritual resources, and gathering for spiritual retreats.
4. Relate more closely to nationals - through such things as working with nationals as equals, participating in national church and community life, and granting voice, control and respect to nationals.
5. Evaluation, assessment, review and planning of work - as by reassessing missionary role and work priorities, pressing for needed institutional change, clarifying purpose and direction and understanding the society in which work is located.
6. Other - all items which cannot be classified in any of the above categories.

All improvements desired from other missionaries were coded according to the above coding scheme. The resulting tabulation for first ranking responses from terminators is shown in Table 135 on the following page. The desire for greater acceptance of missionary colleagues ranks first among all terminators by a wide margin and was mentioned nearly twice as frequently by former single women missionaries

TABLE 135.— Rank order of improvements desired from other missionaries by 105 terminated Methodist missionaries, 1946-1967, by Division

Desired Improvement	Division								
	Number*			Percent			Rank		
	T**	D**	W**	T	D	W	T	D	W
Total	56	43	13	100.0	100.0	100.0	-	-	-
Accept missionary	23	15	8	41.1	34.9	61.5	1	1	1
Relate more to nationals	15	13	2	26.8	30.2	15.4	2	2	2
Evaluate work	6	6	-	10.7	13.9	-	3	3	-
Cooperate in work	5	4	1	8.9	9.3	7.7	4	4	3
Other	4	3	1	7.1	7.0	7.7	5	5	3
Develop fellowship	3	2	1	5.4	4.7	7.7	6	6	3

Source: Methodist Missionary Study, 1968
*Does not include 49 persons for following reasons: NR=46 (D=27; W=19); lack of coder agreement on classification of response = 3 (D=1; W=2).
**T = Total; D = DWM(couples); W = WDCS(single women).

as by terminated couples. The need to relate more closely to nationals was ranked in second place and was mentioned nearly twice as frequently by terminated couples as by the former single women missionaries. These two areas account for 67.9 percent of all improvments desired from other missionaries, and there is little difference between Divisions in the relative ranking of the remaining categories.

The rank order of improvements desired by terminators, according to country of assignment, is shown in Table 136 on the following page. There is no major difference in the overall rankings except for the Philippines and since there were only a few responses on this item from persons who had served in the Philippines, no significance can be attached to the difference in rankings.

In Table 137 on the following page terminated and active missionaries are compared on the basis of improvements desired from other missionaries. The desire for acceptance of missionary colleagues is

TABLE 136.— Rank order of improvements desired from other missionaries by 105 terminated Methodist missionaries, 1946-1967, by country of assignment

	Country of Assignment								
	Number*			Percent			Rank		
Desired Improvement	I**	J**	P **	I	J	P	I	J	P
Total	33	13	10	100.0	100.0	100.0	-	-	-
Accept missionary	11	9	3	33.3	69.2	30.0	1	1	1
Relate more to nationals	11	3	1	33.3	23.1	10.0	1	2	4
Evaluate work	3	-	3	9.1	-	30.0	4	-	1
Cooperate in work	5	-	-	15.2	-	-	3	-	-
Other	1	1	2	3.0	7.7	20.0	6	3	3
Develop fellowship	2	-	1	6.1	-	10.0	5	-	4

Source: Methodist Missionary Study, 1968

*Does not include 49 persons for following reasons: NR=46 (I=31; J=11; P=4); lack of coder agreement on classification of response = 3 (I only); totals by each desired improvement omitted due to table limitations.

**I = India; J = Japan; P = Philippines

ranked in first place by both groups, although the percentage of responses in this category dropped from 41.1 among terminators to 30.8 among active personnel. This may reflect the greater cohesiveness of

TABLE 137.— Improvements desired from other missionaries by 236 Methodist missionaries, 1946-1967, by career status

		Career Status					
		Number*		Percent		Rank	
Desired Improvement	Total	T	A	T	A	T	A
Total	108	56	52	100.0	100.0	-	-
Accept missionary	39	23	16	41.1	30.8	1	1
Relate more to nationals	21	15	6	26.8	11.5	2	4
Evaluate work	11	6	5	10.7	9.6	3	5
Cooperate in work	15	5	10	8.9	19.2	4	3
Other	7	4	3	7.1	5.8	5	6
Develop fellowship	15	3	12	5.4	23.1	6	2

Source: Methodist Missionary Study, 1968

*Does not include 128 persons for following reasons: NR=121 (T=46; A=75); lack of coder agreement on classification of response = 7 (T=3; A=4).

active missionaries observed in Chapter Seven. The need to relate more closely to nationals was ranked in second place by terminators but in fourth place by the active personnel. Terminators ranked the need to evaluate and plan work in third place but this concern dropped to fifth place among active persons. The other major shift relates to the desire for developing a sense of fellowship which was ranked sixth by terminators but second only to acceptance of missionary colleagues by current missionaries. Hence, there is considerable shifting in the rankings by by the two groups, and a response to the desires of one group would not necessarily be equally a response to the other group.

Among active missionaries the three top ranking improvements desired from other missionaries are acceptance of missionary colleagues, development of a greater fellowship, and more cooperation in the work. These three areas account for 73.1 percent of all desired improvements. There is little difference in the rank order of desired improvements either by Division or by country of assignment, as may be seen in Table 138 below, and little significance can be attached to the shifts

TABLE 138.— Rank order of improvements desired from other missionaries by 52 active Methodist missionaries, by Division and by country of assignment

Desired Improvement	Total	Division		Country		
		DWM	WDCS	India	Japan	Phil.
Accept missionary	1	1	1	1	2	1
Develop fellowship	2	2	2	3	1	2
Cooperate in work	3	3	3	1	3	2
Relate more to nationals	4	4	4	3	3	-
Evalutate work	5	4	-	5	3	2
Other	6	6	-	-	2	-

Source: Methodist Missionary Study, 1968

noted due to the small number of responses in those categories.

In this final section of this chapter the findings are once again best understood when the respondents are allowed to speak for themselves. The desire for greater acceptance of missionary colleagues was ranked in first place by both terminated and active missionaries. Four out of every ten terminators listed this as the single thing which other missionaries could have done to make their overseas work more effective and satisfying. Sub-themes in their statements indicated concern about an apparent inferior status accorded first termers, compulsory housing arrangements and the need for greater mutual support:

> A first term missionary was expected to remain silent - do not rock the boat or make any changes, a feeling that we were inferior till we were more "seasoned."[1]
>
> Leave new missionaries more freedom to discover their own style of life as missionaries - less "instruction" on how you must adjust.[2]
>
> Personnel problems severe. Missionaries required to live together, regardless of personalities, habits, etc.[3]
>
> I felt a need for building up each other's work, respect for personality differences.[4]
>
> Less cleavage between "older and younger" missionaries - not necessarily age - but attitude and ideas.[5]
>
> Show less depreciation of fellow missionaries who view their calling in terms other than "a lifetime on the field."[6]

Three out of every ten active respondents listed acceptance of missionary colleagues as the most desired action from other missionaries. They continued the same sub-themes as the terminators; sometimes their reports contained very dynamic material, doubtlessly because they were

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1. #096. 2. #067. 3. #350. 4. #353. 5. #040. 6. #054.

reporting their current experience:

> More recognition of needs of new missionary for orientation to culture, work, etc., as well as spiritual needs.[1]
>
> To have been less patronizing at the beginning when I wanted to live as the _______ do.[2]
>
> Decide among missionaries who likes "community" living and who does not and live and let live. Biggest problem I have is with missionaries.[3]
>
> More sensitivity to language problems of others and to expressions of missionary vocation that do not conform to their stereotype.[4]
>
> Be more tolerant of each other's views and really try to understand instead of being always defensive and/or gossiping.[5]
>
> Sensitivity to one another's individuality. No preconceived molds to fit into. Openness with one another, ability to talk things out.[6]
>
> I have come to expect no help or support whatsoever from other missionaries and have learned that I can get along with most of them only if the relationship is kept very distant and impersonal. My closest colleague now seems to consider me a burden, to resent my presence and my friendships with nationals. She constantly indicates that she considers my work ineffective.[7]

The need to relate more closely to nationals was ranked in second place by terminators. Their reports indicate primary concern with the differential in standard of living between missionaries and nationals, and the superior attitudes assumed by missionaries:

> A complete elemination of "mission compound" attitudes and living arrangements.[8]
>
> . . . I would like to see closer relations between nationals and missionaries. I believe that our standard of living on the field is a wall between us and the nationals and that wall has to come down (I am not thinking only about material things).[9]

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[1] #177. [2] #228. [3] #327. [4] #289. [5] #356.

[6] #083. [7] #298. [8] #121. [9] #060.

> Try to live more among rather than apart from national colleagues.[1]
>
> To be more Christ-like in their treatment of _______ less educated than themselves.[2]
>
> Stop criticizing the host country's efforts and try to understand the problems and lend a helping hand.[3]

Active missionaries ranked the need to relate more closely to nationals in fourth place. Though continuing the sub-themes expressed by terminators, they placed more stress on strengthening the co-worker relationship:

> Participate more in the life of the church, including regular church attendance even for services in the vernacular. Become more a part of the life of the _______ community.[4]
>
> More personal relationship with local church rather than pre-occupation with their sphere of vocation.[5]
>
> Insist on language skills above all other priorities.[6]
>
> A greater understanding and involvement (emotionally) in the society in which we work.[7]
>
> My greatest concern is here. So many missionaries seen content to make friendly contacts with the nationals - and no more. They come out here seemingly with no great inner drive to win others to Christ, and are content to live genteel, respectable lives with no great zeal to share the gospel of Christ. Their lukewarmness would appall John Wesley![8]

The need to evaluate, assess, review and plan one's work was ranked in third place by terminators and fifth place by actives. The following representative excerpts are self-explanatory:

> Have fixed period during the year for larger area meetings for evaluation and planning.[9]
>
> To continually reassess priorities, question whether efforts need redirection, etc.[10]

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1. #293.
2. #032.
3. #048.
4. #006.
5. #007.
6. #010.
7. #213.
8. #291.
9. #156.
10. #320

> Need for a system of work supervision and evaluation.[1]
>
> Organize themselves with the objective of meeting some of their needs which the Board and National church are not willing or able to meet, primarily in such areas as orientation, information, and a sense of purpose and direction.[2]

The desire for greater cooperation in the work was ranked in fourth place by terminators and in third place by active missionaries. Leading sub-themes dealt with the need to mutually support overall goals, reduce intergroup competition and exercise greater personal restraint in accepting both responsibilities and privileges:

> A broader vision of work. Most missionaries think solely of their own particular unit of work and developing it rather than how they can help the whole.[3]
>
> Work for overall goals rather than diverting funds to pet projects regardless of other needs.[4]
>
> A more self-disciplined subjection of themselves to the structures and ways of the local situations - (missionaries tend to be too independent, individualistic, and unwilling to work with the program if they don't agree with it.[5]
>
> Less competition for money, publicity and power among ourselves.[6]
>
> Concentrate on worthwhile well done projects not spread so thin.[7]
>
> Should exercise greater discipline in accepting appointments, in habits of consumption (recent _______ salary complaints caused us a little embarrassment with national colleagues), in working as "team members."[8]

The desire for more fellowship among missionaries was placed in sixth place by terminators but among actives it ranked second only to the desire for greater acceptance of missionary colleagues. The principal

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1. #237. 2. #315. 3. #073. 4. #055. 5. #226.

6. #213. 7. #336. 8. #342.

focus concerned assuming greater responsibility for each other and the development of more in-depth relationships:

> We needed more fellowship among the missionary group. Perhaps I felt this more since I was a rural missionary and did not have the contact with others as often as I would have liked.[1]
>
> More times of sharing with less shop talk.[2]
>
> Develop attitudes of acceptance in a group where one can find trust enough to express problems and concerns. Problem with getting so big is lack of understanding in group.[3]
>
> More sense of "brother keeper" on the part of present day missionary. Naturally I do not want to resurrect the missionary organization.[4]
>
> Development of regional supporting groups who would meet for retreats, etc.[5]

In this section attention has been given to things which could have been done by other missionaries to make the respondent's overseas service more effective and satisfying. The rankings given by terminators differ widely from those given by actives. Among the active missionaries three areas - the desire for greater acceptance of missionary colleagues, development of a deeper fellowship among missionaries, and more cooperation in the work - account for 73.1 percent of all the desired improvements listed. These findings provide clear foci for current missionaries and Mission Board administrators who are concerned about increasing the effectiveness and satisfaction of today's missionary.

The focus of this entire chapter has been upon (1) reasons given for career termination or for considering termination, and (2) things which could have been done by the Board of Missions, National church and

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1. #357. 2. #174. 3. #327. 4. #242. 5. #136.

other missionaries to make overseas missionary service more effective and satisfying. The material examined has tended to both confirm and illuminate the findings of the previous chapters.

The data indicate that the rank order of reasons for actual termination is not the same as the ranking by active missionaries for considering termination. Therefore, efforts to strengthen career stability must take into consideration the experience of current missionaries and not be limited to dealing with the matters reported by those who have terminated. Among active missionaries, the ranking of reasons for considering termination vary by country. Among those who are serving in India the leading considerations were doubts about being needed and concern for the children's education; among those who are serving in Japan, job conflicts and opportunities elsewhere were the major considerations, while among persons serving in the Philippines doubts about being needed and job conflicts were the leading concerns. Hence, each country is characterized by its own distinctive pattern and appropriate ameliorative action will need to give serious attention to the unique problems prevalent in each country. It was suggested that the reasons listed by respondents were not so much necessary as sufficient causes for termination, and that the reduction of dissatisfaction in any of a wide variety of areas might have a positive effect upon career stability.

In regard to improvements desired from the Board of Missions, the predominant sub-theme related to matters of greater partnership while a second major sub-theme referred to financial and business policies and procedures. These two areas comprised 71.7 percent of the improvements most desired by active missionaries. These findings suggest that the following actions by the Board should appreciably increase the effectiveness and satisfaction of overseas personnel and thereby, indirectly, increase their career stability: (1) develop more sensitive and responsive lines of communication; (2) provide increased opportunities for missionaries and nationals to participate in the decision-making processes and thereby reduce the dimensions of unilateral action; (3) develop more efficient and responsive procedures for handling financial and business matters, and (4) modify fund raising responsibilities. It was also noted that concern about the adequacy of salary is a matter of increasing importance.

There was little difference between active and terminated missionaries in the ranking of improvements desired from the national church. Nine out of ten active missionaries felt that the three things which could be done by the national church to most improve the missionary's effectiveness and satisfaction are (1) clarification of the missionary's role; (2) development of a more open and relevant church, and (3) greater acceptance of the missionary as a person.

In regard to improvements desired from other missionaries, active and terminated persons differed considerably in their respective rankings. Among active missionaries, 73.1 percent indicated that the three things they most desired from other missionaries are (1) greater acceptance of missionary colleagues; (2) development of a deeper fellowship among missionaries, and (3) more cooperation in the work.

CHAPTER NINE

FACTORS ASSOCIATED WITH CAREER CHANGE AND CONTINUITY

The data gathered during this research from 250 respondents have been presented and examined in detail in the preceding six chapters. Some of the hypotheses which guided this investigation have been supported, others have been invalidated. There have also been several additional findings which illuminate the nature of continuity and discontinuity in the missionary career. It is now time to bring the significant findings together and to re-examine the theory with which this study began. This will be done in the present chapter. To aid the reader, most of the findings having statistical significance at the .05 level or beyond by a Chi Square test for the total group of respondents are presented in chart form on the pages which follow. Departures from the overall trend by country of assignment, as well as supplementary findings, will be noted in the text.

1. The Significance of Some Component Variables

A. Social Background Variables

It was noted in Chapter Three that the significant social background data cluster around two major areas: (1) The type of socialization structures prevalent during the pre-applicancy period of the respondents, and (2) The stage at which the respondents were located in their own family life cycle at the time of applicancy.

The most distinctive pre-applicancy social structures are illustrated in Chart I on the following page. This chart graphically portrays the following findings:

1. Persons born in the United States are more likely to have continued their missionary career than are persons who were born elsewhere. In addition, further analysis revealed that persons assigned to India were more likely to have continued their missionary career if they were born in the Southeastern Jurisdiction of The Methodist Church in the United States.

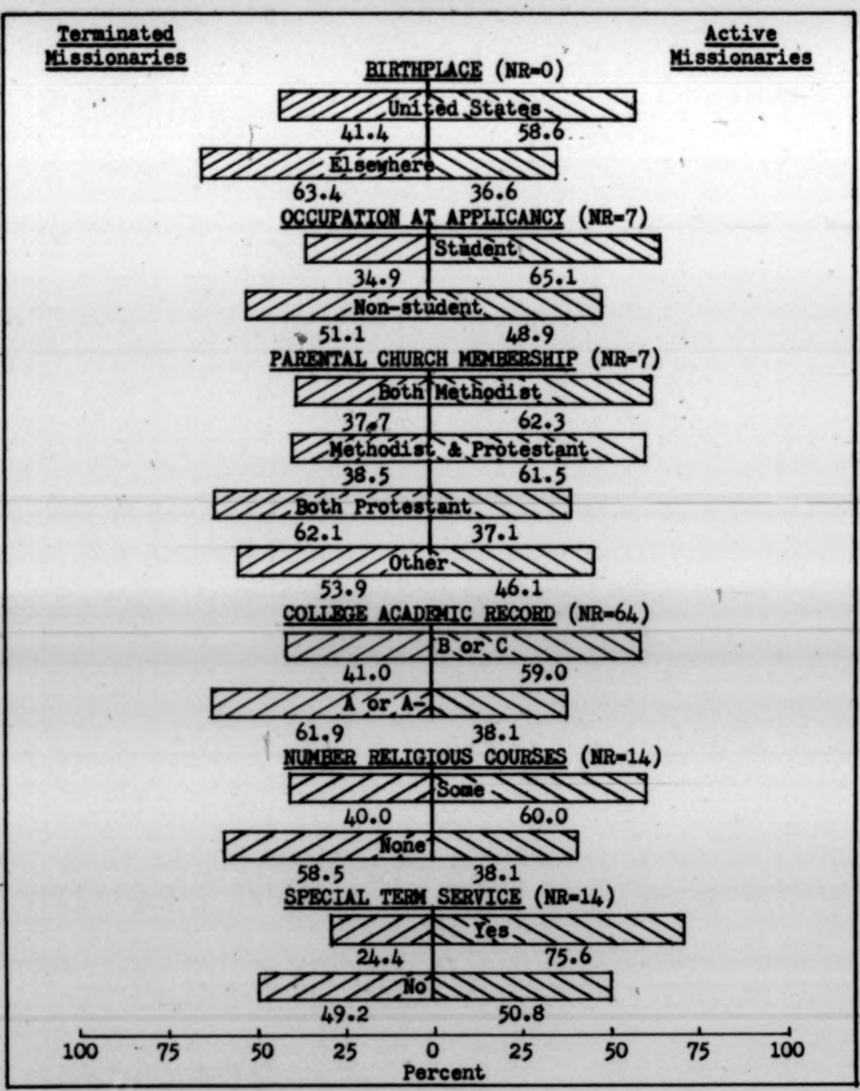
2. Persons who were still students at the time of formally applying for overseas service are more likely to have continued their missionary career than are persons who had already completed their formal education and entered full-time work. This pattern remained consistent when the data were examined according to country of assignment, although the level of statistical significance diminished.

3. Persons of Methodist parentage are more likely to have continuity in the Methodist missionary career than are persons of religiously-mixed or non-religious parentage. This relationships holds at the .10 level of statistical significance among persons who have served in India; among persons who have served in Japan or the Philippines the relationship continues to prevail but only at the .30 and .50 levels, respectively.

4. Persons whose college academic performance was within the "B" or "C" range are more likely to have continued their missionary career than are persons whose performance was in the "A" range. This relationship holds at the .05 level among persons who have served in India; among persons who have served in Japan or the Philippines the relationship

CHART I

SOCIAL BACKGROUND OF 250 METHODIST MISSIONARIES AT TIME OF APPLICANCY FOR OVERSEAS SERVICE, 1946-1961, BY PERCENT



Source: Methodist Missionary Study, 1968

continues to prevail but only at the .70 and .80 levels respectively.

5. Persons having had some religious courses prior to applicancy are more likely to have continued their missionary career than are persons who reported having had no such courses. When the data were examined by individual country of assignment, this relationship remained consistent at the .70, .20 and .70 levels of statistical significance for India, Japan and the Philippines respectively.

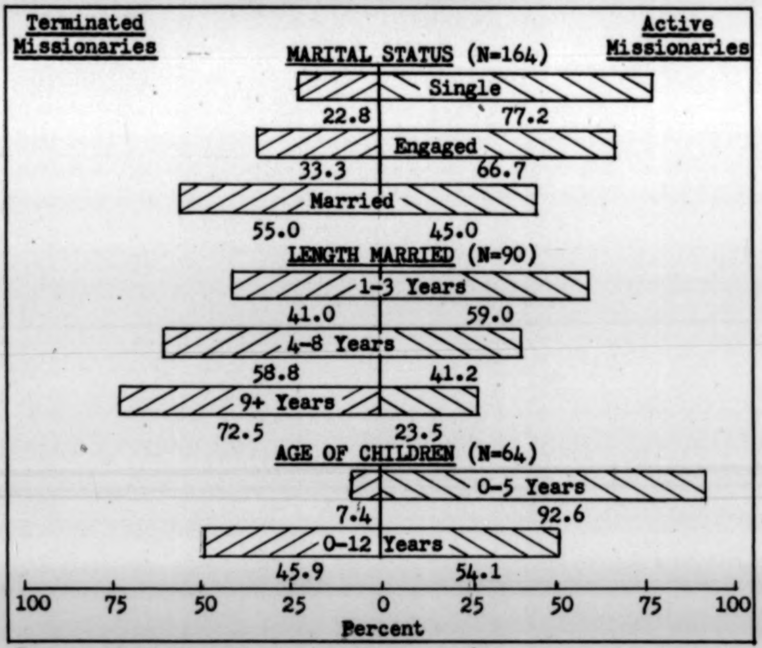
6. Persons who had missionary experience in special term service prior to applicancy for regular term service are more likely to have continued their missionary career than are persons without such prior experience.

In addition to the above statistically significant findings, the following factors were observed to be consistent with career continuity: (1) Joining the church before becoming 15 years of age, (2) Being under 25 years of age at the time of applicancy, (3) Having had a high degree of involvement in extracurricular religious activities at the high school and college levels, and (4) Having had a low degree of involvement in formal local church responsibilities. No significant relationship was observed between the respondent's career pattern and the occupation of the father, the size of childhood community of residence, the size of church of usual participation during childhood, or the type of college attended.

The second major dimension of social background data relates to the stage at which respondents were located in their own family life cycle at the time of applicancy. This dimension obviously includes only persons sponsored by the Division of World Missions and not those who

Chart II

IMMEDIATE FAMILY CHARACTERISTICS OF DIVISION OF WORLD
MISSIONS METHODIST MISSIONARIES AT TIME OF
APPLICANCY FOR OVERSEAS SERVICE,
1946-1961, BY PERCENT



Source: Methodist Missionary Study, 1968

served under the Women's Division of Christian Service. The most significant factors are illustrated in Chart II, above, which grapically portrays the following findings:

1. Persons who were either single or only engaged at the time of applicancy are more likely to have continued their missionary career than are persons who were married. When the data are examined by individual country of assignment, this relationship holds at the .10, .02 and .10 levels of statistical significance for India, Japan and the Philippines, respectively.

2. Among persons who were married at the time of applicancy, those who had been married the longest were the most likely to have terminated. This pattern is consistent at the .30, .90 and .20 levels of statistical significance among persons who have served in India, Japan or the Philippines, respectively.

3. Among persons with children, those with older children were more likely to have terminated than those with younger children.

These findings from the social background data indicate quite clearly that the pre-applicancy socialization of active and terminated missionaries tends to have occurred in markedly different social structures. They also indicate that certain social background factors have apparently been of greater importance among persons assigned to India than among persons assigned to Japan or the Phillipines. In terms of a prototype, these data suggest that the person who is most likely to continue his missionary career is one who was born in the United States of Methodist parentage and who joined the church before becoming 15 years of age; who at the time of applicancy was a college or university student under 25 years of age with a modest academic record and some religious courses, single (if married, only recently so and with no children over five years of age), with a high rate of participation in extracurricular religious activities at the high school and college level, without extensive involvement in the work of the local church but with prior special term missionary experience. Such a person, it appears, would be predisposed through socialization toward patterns of belief and behavior consistent with continuity in the missionary career. Methodist parentage, a modest rather than outstanding academic performance, and birth within the Southeastern Jurisdiction of The Methodist Church in the United States appear to be relatively more closely related to career continuity in India than in Japan or the Philippines.

B. Situational Variables

Characteristics of the overseas assignment. — Three features of the overseas assignment locale were found to be associated with career change at a level having statistical significance for the total group of respondents. These features are graphically illustrated in Chart III on the following page and indicate that:

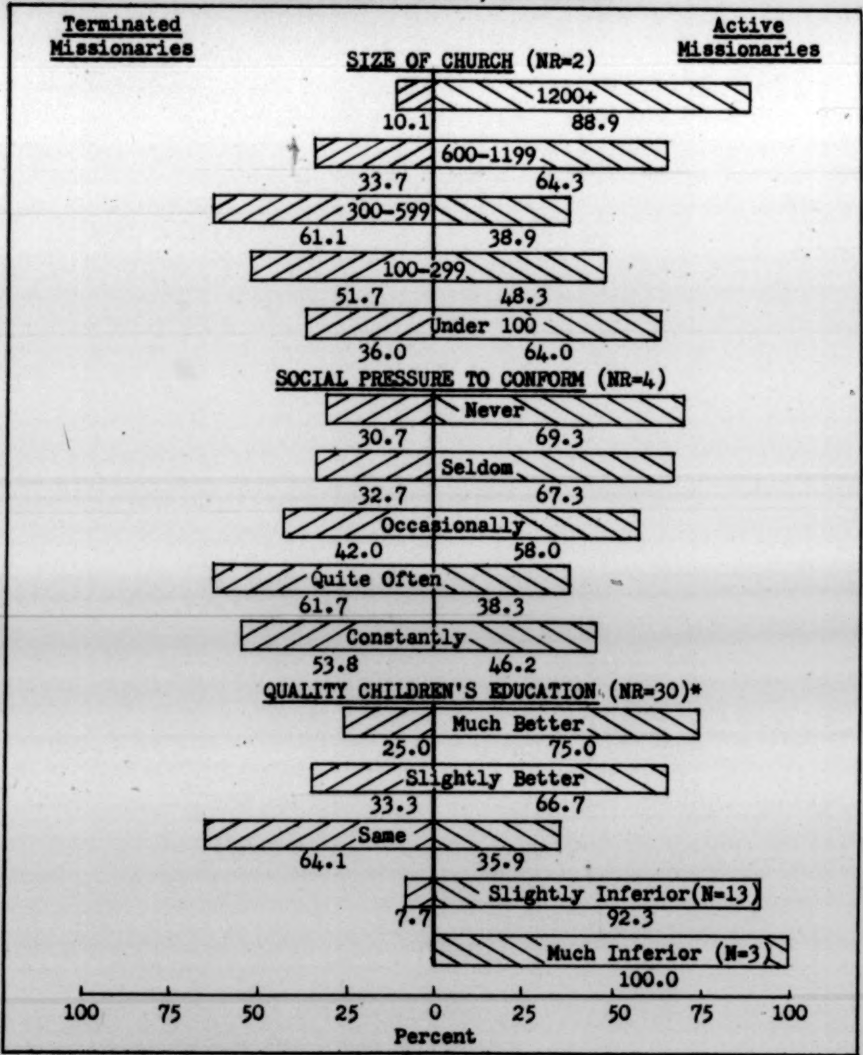
1. Persons who usually participated in either a very small or very large church overseas are more likely to have continued in their missionary career than persons who usually participated in a medium size church. When the date were examined by individual country of assignment, this pattern remained consistent at the .20, .70 and .05 levels of statistical significance among persons who had served in India, Japan or the Philippines, respectively.

2. Persons who seldom experienced social pressure to conform to a particular style of personal and family life are more likely to have continued their missionary career than are persons who experienced such pressures more frequently. Among persons who have served in India this relationship holds at the .02 level; among persons who have served in Japan or the Philippines, the level of significance drops to .50 and .70, respectively.

3. Persons who evaluated their children's overseas education as better than that which they would have received in their home country

Chart III

SELECTED CHARACTERISTICS OF OVERSEAS ASSIGNMENT OF 236 METHODIST MISSIONARIES, 1946-1967, BY CURRENT CAREER STATUS, BY PERCENT



Source: Methodist Missionary Study, 1968
*Does not include nor apply to the 62 WDCS Missionaries

are more likely to have continuity in the missionary career than are persons who felt their children's overseas education was only the same as what they would have received in the home country. This relationship prevailed at the .001 level among persons who had served in India and at the .20 level among persons who had served in Japan. However, among persons who had served in the Philippines the relationship was reversed.

An additional finding having statistical significance but not shown on Chart III is the following:

4. Persons who rated their overseas health as better than prior to missionary service or during furlough are more likely to have continued their missionary career than are persons who rated their overseas health as about the same or inferior. When the data were examined by country of assignment, this relationship remained consistent at the .01, .10 and .70 levels of statistical significance among persons who had served in India, Japan and the Philippines, respectively.

In addition to these findings having statistical significance, it was found that continuity in the missionary career is consistent with (1) overseas residence in a large urban center, (2) use of and competency in a language other than English, (3) having had an opportunity for full-time language study prior to undertaking full-time work responsibilities, (4) the wife having seldom experienced social pressure to work outside the home more than she desired, (5) placing a high evaluation on the educational arrangements for the children, (6) having access to communication media to keep abreast of world events, and (7) residence in a community where there are only a few or no other Methodist missionaries but where there are other adult Americans and Westerners. Some of these consistencies attained statistical significance when the data were examined by country of assignment. Among persons assigned to India, residence in a community where there were only a few or no other Methodist missionaries, little social pressure to conform to a particular style of personal and family life, a high evaluation of the quality of the children's education and a high degree of satisfaction with the educational arrangements for the children were all significantly related to career continuity; among persons who served in Japan, residence in a community where there were other adult Americans and Westerners was significantly related to career continuity; and among persons assigned to the Philippines, relatively higher competency in the area language other than English and residence in a community where other adult Americans were present were significantly related to career continuity.

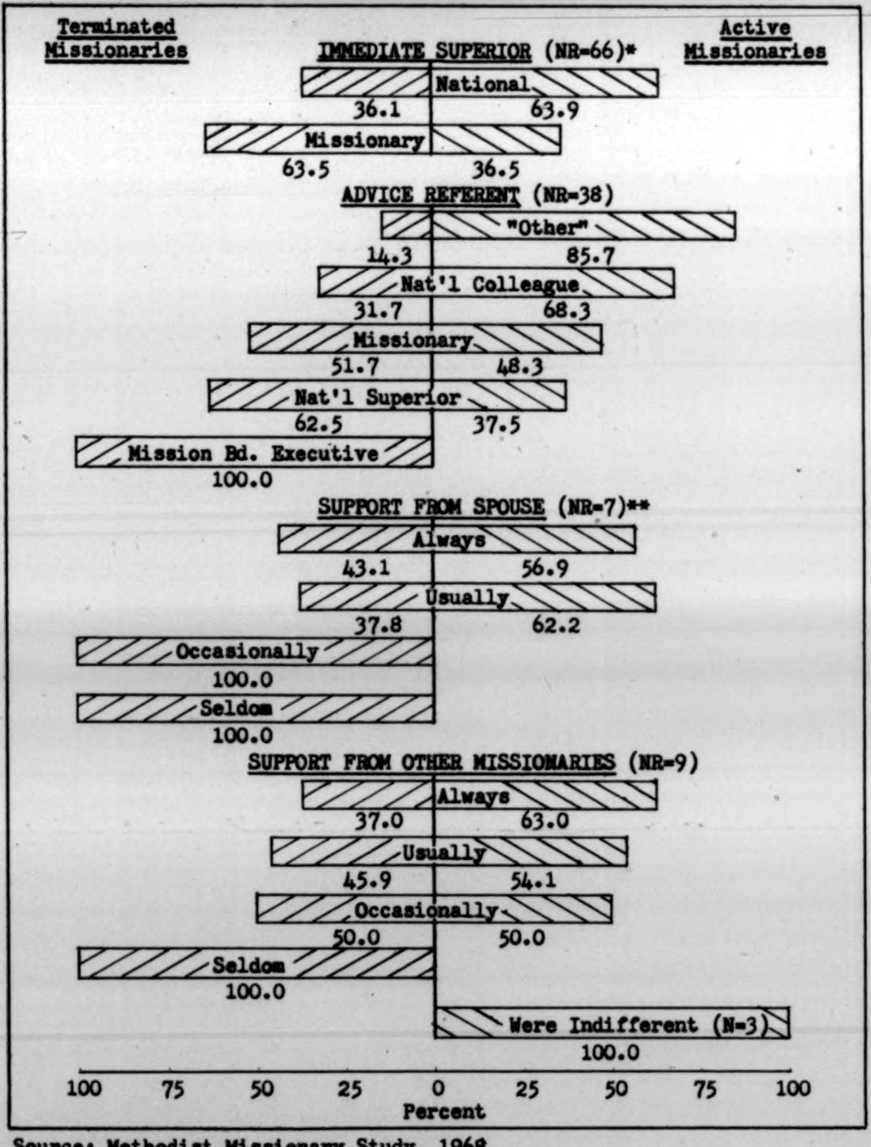
These findings indicate that respondents were more likely to have continued their missionary career if they had seldom experienced social pressure to conform to a particular style of personal and family life, if they highly evaluated the quality of their children's education, and if they usually participated in either a very small or very large church overseas. Within each individual country career continuity was more likely if the assignment included the features noted in the preceding paragraph.

Reference groups. — The outstanding findings in regard to reference group orientation are graphically shown in Chart IV on the following page. These findings indicate that:

1. A person is more likely to have continued his missionary career if his immediate superior was a national rather than a missionary. This

Chart IV

SELECTED SUPERVISORY, ADVICE AND SUPPORT REFERENTS OF 236 METHODIST MISSIONARIES, 1946-1967, BY CURRENT CAREER STATUS, BY PERCENT



Source: Methodist Missionary Study, 1968

*Wives frequently indicated "no superior"

**Does not include nor apply to the 62 WDCS Missionaries relationship held at the .10 level of statistical significance among persons who have worked in India or the Philippines, although among persons who have served in Japan the association dropped to the .50 level.

2. A person is more likely to have continued his missionary career if his primary advice referent has been a trusted national colleague or some person other than another missionary, a national superior or a Board of Missions executive. Among individual countries this relationship prevails at the .20 level of statistical significance for persons who have worked in India or the Philippines; among persons who have served in Japan this relationship drops to the .50 level.

3. Married persons are more likely to have continuity in the missionary career if they received a high degree of support from their spouse.

4. The respondent who received a high degree of support from other missionaries is more likely to have continued his missionary career than one who seldom received such support.

In addition to these findings which are graphically portrayed, it was also observed that career continuity is significantly associated with (1) placing a relatively high value on the praise or approval of one's district superintendent or other ecclesiastical officers, and (2) the wife pacing a relatively low value on the approval of parents and relatives in the home country. On the other hand, no significant differences between active and terminated respondents were noted in regard to approval or praise desired from national colleagues, the majority of nationals with whom one worked, a missionary colleague or the area secretary or other Mission Board executive.

Furthermore, the data revealed that in addition to these statistically significant findings, continuity in the missionary career is consistent with (1) greater agreement with other missionaries than with non-missionaries in regard to the missionary role, (2) transferring one's local church or conference membership to the country of assignment, (3) having a relatively high level of satisfaction with the Board of Missions, and (4) receiving a high degree of support from the area secretary or other Board of Missions executive. Among persons who have served in India, agreement with other missionaries on the missionary role is positively related to career continuity beyond the .05 level of statistical significance.

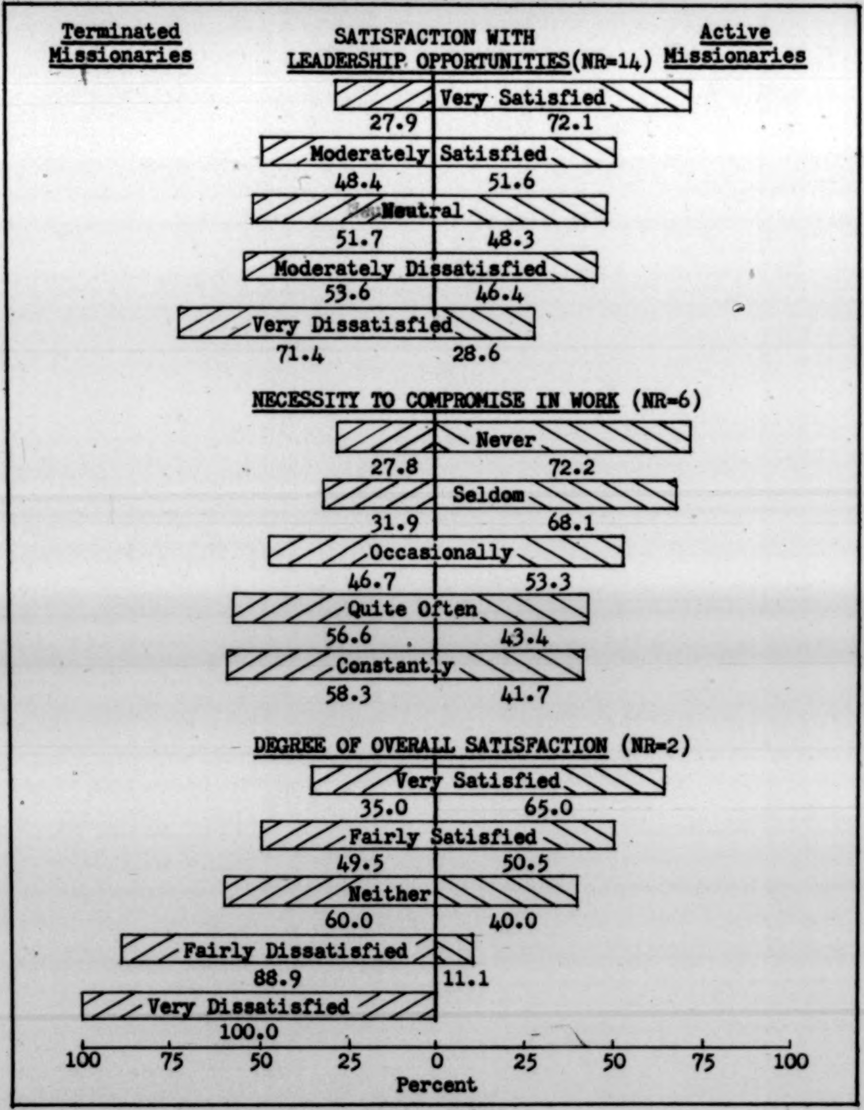
All of these findings indicate that active and terminated missionaries were found to be characterized by divergent reference group orientations, divergencies which without doubt are at least partly due to differences in the overseas social structure in which active and terminated persons functioned.

C. Socio-psychological Factors

Within the context of this study, job satisfaction is treated as a socio-psychological variable since it is a product of the interaction of an individual in a specific work situation and therefore is an indirect measure of the extent of consistency between an individual's value pattern and the work situation. The outstanding findings in relation to job satisfaction are graphically shown in Chart V on the following page and indicate that:

Chart V

DEGREE OF SATISFACTION OF 236 METHODIST MISSIONARIES WITH OVERSEAS JOB, 1946-1967, BY CURRENT CAREER STATUS, BY PERCENT



Source: Methodist Missionary Study, 1968

1. A person is more likely to continue in the missionary career when he is assigned to a situation where he is highly satisfied with the opportunities for creative leadership and professional contributions. This relationship remained consistent when the data were examined by country of assignment, although the level of statistical significance dropped to the .80, .20 and .50 levels among persons who have served in India, Japan or the Philippines, respectively.

2. A person is more likely to have continuity in the missionary career when he has seldom had to make great compromises between his own expectations of the work and what the situation allowed him to do. When the data were examined by country of assignment, this relationship remained statistically significant beyond the .05 level among persons who have served in Japan; among persons who have served in India and the Philippines the level of significance drops to the .50 and .70 levels respectively.

3. A person is more likely to have continued his missionary career when he has a high degree of satisfaction with his overall experience in missionary service. This relationship remained statistically significant beyond the .05 level when the data for India and Japan were examined separately; among persons who have served in the Philippines, the relationship is consistent but statistically significant only beyond the .50 level.

In addition to the above statistically significant findings, it was observed that continuity in the missionary career is consistent with a high degree of satisfaction with (1) the results of one's leadership, (2) personal and family benefits, and (3) relationships with significant others. Also, it was observed that career continuity is consistent with (1) assignment to a situation which allows one to have appreciable latitude in structuring one's work, and (2) the national superior and/or national "clientele" having a relatively high level of formal education. No significant difference was found between active and terminated missionaries in regard to difference between actual and expected conditions at the beginning of the first term. However, the data indicate that during their overseas experience, terminators had to make relatively more compromises between their own expectations of their work and what the situation allowed them to do. This suggests that terminators were not only less satisfied with the leadership opportunities and professional challenges, but also that they had less realistic expectations regarding what missionary work would allow them to do.

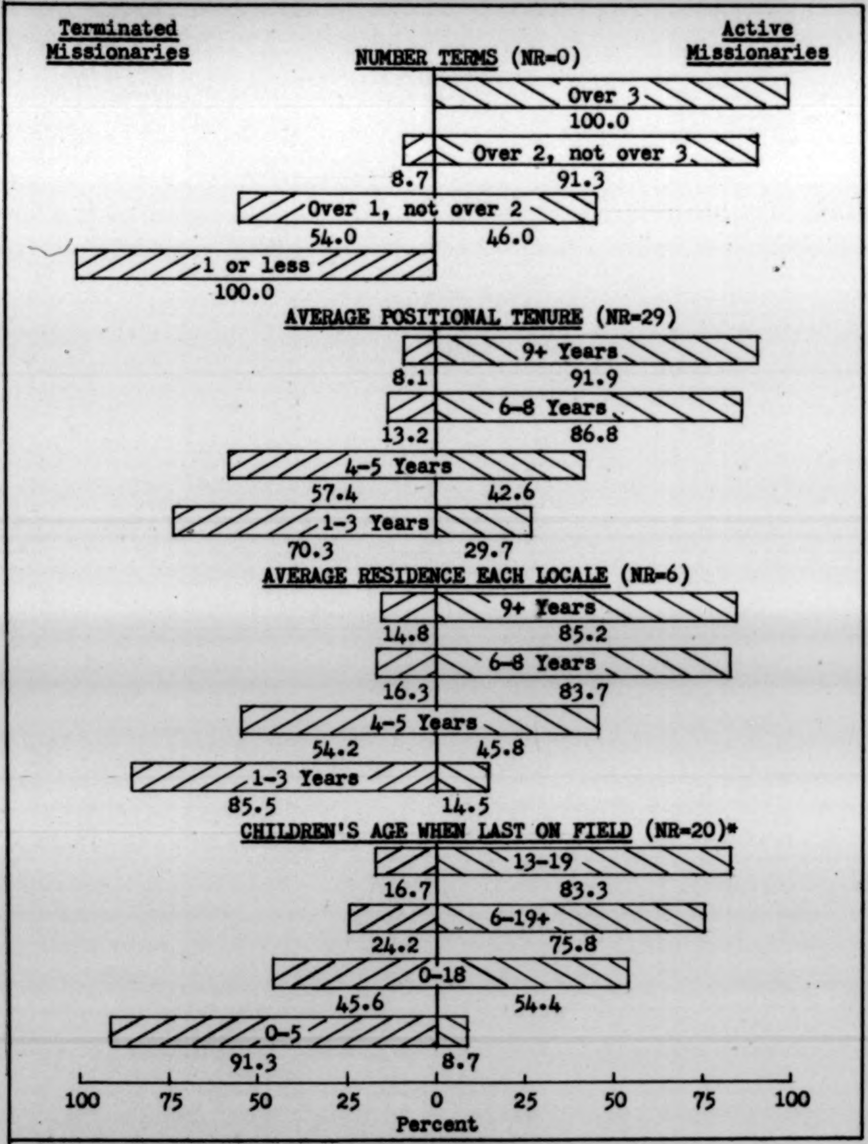
D. Career Patterns and Job Stability

Among the most conclusive findings of this research are those related to career and job stability. These findings are graphically portrayed in Chart VI on the following page and indicate that:

1. Termination of the missionary career is associated almost exclusively with the early years of missionary service. Nearly two-thirds (62 percent) of all respondents who terminated served only one term or less. Nearly one-third (32 percent) of the terminators began a second term of service but ended their missionary career prior to or upon completion of that term. Hence, 94 percent of all terminators did not serve beyond two terms. This association of career termination with the early years of overseas service is statistically significant beyond the

Chart VI

CAREER PATTERNS OF 236 METHODIST MISSIONARIES' OVERSEAS SERVICE AND AGE OF CHILDREN AT TIME OF MISSIONARIES' LAST OVERSEAS SERVICE, 1946-1967, BY CURRENT CAREER STATUS, BY PERCENT



Source: Methodist Missionary Study, 1968

*Does not include not apply to the 62 WDCS Missionaries

.001 level, regardless of country of assignment.

2. Career termination is highest among persons having the shortest average tenure in major overseas appointment. Career continuity tends to increase progressively as job stability increases. This relationship is statistically significant beyond the .001 level for the total group of respondents and among persons who were assigned to India or Japan; among persons who served in the Philippines the statistical significance of this relationship drops to the .90 level.

3. Career termination is highest among respondents who had the shortest average length of residence in each assignment locale. Career continuity increased progressively as average length of residence increased. This relationship is statistically significant beyond the .05 level among persons who have served in the Philippines and beyond the .001 level among persons who have served in India or Japan.

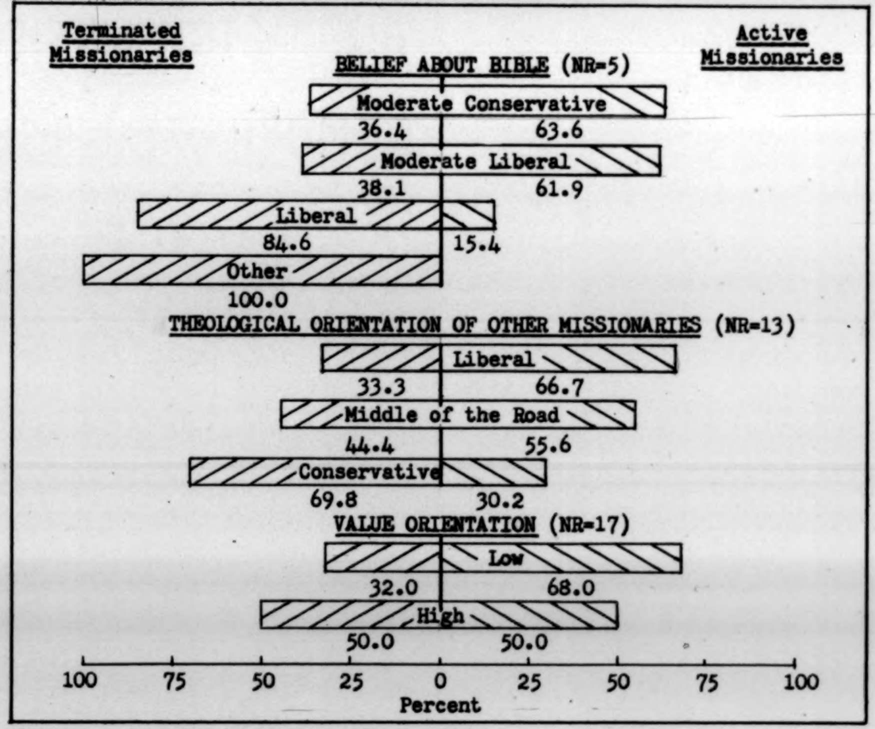
4. Among married persons, career termination is highest for those whose only children were under six years of age. Continuity in the missionary career increased progressively as the age level of the children increased, and was greatest among persons having the oldest children.

E. Orientative Factors

It was observed in Chapter Seven that active and terminated missionaries are characterized by divergent hierarchies of values which predispose them toward divergent patterns of behavior. Some of the most outstanding differences are graphically shown in Chart VII on the following page and indicate that:

Chart VII

SELECTED ORIENTATIVE CHARACTERISTICS OF 236 METHODIST MISSIONARIES, 1946-1967, BY CURRENT CAREER STATUS, BY PERCENT



Source: Methodist Missionary Study, 1968

1. Persons who are oriented toward a moderate conservative or moderate liberal theological postion are more likely to have continued their missionary career than are persons who are oriented toward an unqualified liberal theological position.

2. Persons who perceive other missionaries as oriented toward a middle of the road or liberal theological orientation are more likely to have continued their missionary career than are persons who perceived

other missionaries as oriented toward a conservative theological position.

3. Persons who are oriented toward relatively low universalistic values are more likely to have continued their missionary career than are persons who are oriented toward relatively high universalistic values.

Two additional findings having statistical significance but not shown on Chart VII are:

4. Persons oriented toward a middle of the road or somewhat progressive position on social change will be more likely to have continued in missionary service than persons oriented toward a very progressive position.

5. Persons who perceive other missionaries as oriented toward a somewhat progressive or very progressive position on social change are more likely to have continued their missionary career than are persons who perceived other missionaries as oriented toward a somewhat 19th century or middle of the road position on social change.

In addition, it was found that perception of Christian national as oriented toward a "middle of the road" or "liberal" theological position rather than toward a "conservative" position is consistent with career continuity.

On the basis of these findings it was observed that the person most likely to terminate his missionary career is one who is highly committed to a very liberal theological position, a very progressive orientation toward social change, and broadly universal humanitatian values. One of the key factors in the termination process is the relatively great distance which terminators perceive to be separating them from their missionary colleagues on the above points.

F. Constitutional Factors

The three constitutional variables examined in this research - health, linguistic ability and level of intelligence - have already been mentioned in connection with other variables. However, the findings should perhaps be made explicit at this point.

1. Persons who characterized their physical health during overseas service as better than prior to missionary service or during furlough are more likely to have continued their missionary career than are persons who characterized their overseas health as about the same or inferior to their physical health prior to missionary service or during furlough.

2. Persons having a relatively high competency in the major language of their area other than English are more likely to have continued in their missionary career than persons having a relatively lower level of competency in the language. This finding approached but did not attain statistical significance.

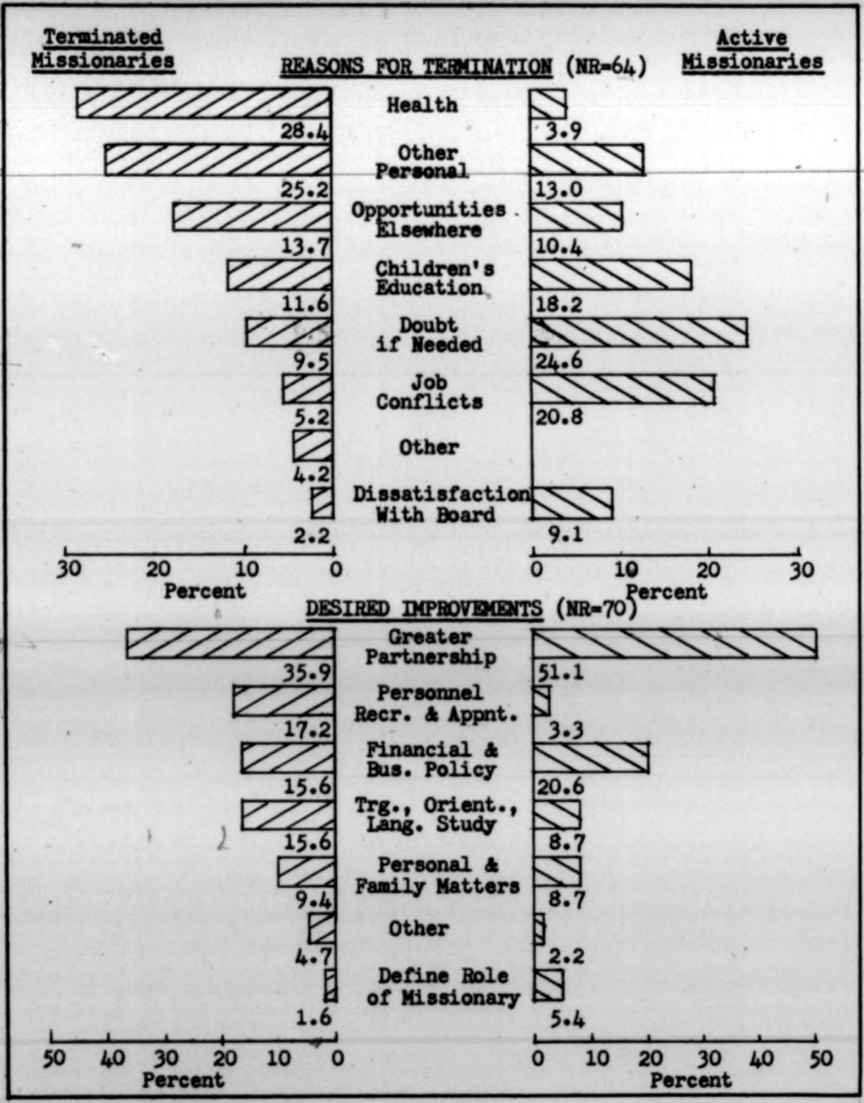
3. Persons whose college academic performance was in the "B" or "C" range are more likely to have continued their missionary career than are persons whose performance was in the "A" or "A-" range.

G. Supplementary Supporting Data

Reasons for actual or possible termination. — The various considerations entering into actual or potential termination of the missionary career are graphically shown in Chart VIII on the following page. Among terminators, considerations of health and "other personal matters" comprised 53.6 percent of all reasons given for ending the missionary career; among active missionaries the leading considerations, comprising 63.6

Chart VIII

REASONS FOR ACTUAL OR POSSIBLE TERMINATION OF OVERSEAS SERVICE AND IMPROVEMENTS DESIRED FROM THE BOARD OF MISSIONS BY 236 METHODIST MISSIONARIES, 1946-1967, BY CURRENT CAREER STATUS, BY PERCENT



Source: Methodist Missionary Study, 1968

percent of all considerations, were doubts about being needed, job conflicts, and concern about the children's education. The latter considerations vary by country of assignment only in that (1) respondents now serving in Japan ranked opportunities elsewhere equally with job conflicts as a first place consideration and placed other personal considerations ahead of concern about the children's education; and (2) respondents now serving in the Philippines ranked dissatisfaction with the Mission Board equally with concern for children's education as a third place consideration.

It was suggested in Chapter Eight that in view of the multiplicity of factors found to be associated with career termination the reasons given for actual or potential termination were in most cases probably not so much *necessary* as *sufficient* causes; that in most cases career discontinuity may be the result of an accumulation of strains and dissatisfactions. Only a few dissatisfactions taken by themselves appear to be necessary causes for career termination; on the other hand, it appears that almost any of a wide variety of dissatisfactions may be perceived as sufficient casues for termination when they are experienced in conjunction with other areas of discontent.

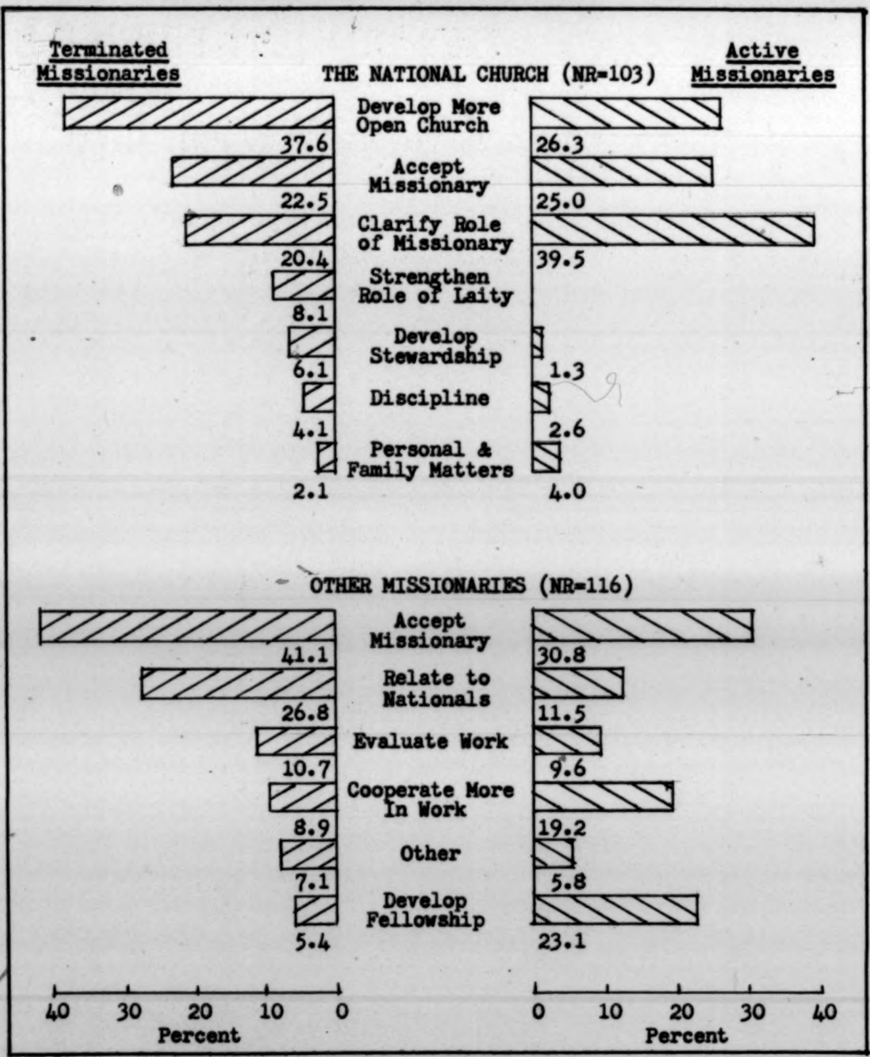
Improvements desired from the Board of Missions. — The various improvements desired from the Board of Missions are graphically portrayed in Chart VIII on the preceding page. By far the leading factor among both active and terminated respondents was the desire for greater partnership. Secondary improvements desired by terminators related to matters of personnel recruitment and appointment, financial and business policy, and training, orientation and language study. Among active missionaries a secondary improvement related to matters of financial and business policy and, along with the desire for greater partnership, comprised 71.7 percent of all specified desired improvements.

Improvements desired from the national church. — The various improvements desired from the national church are graphically shown in Chart IX on the following page. Concern for a more open church, greater acceptance of the missionary as a person, and clarification of the missionary role comprised 80.5 percent of all improvements desired by former missionaries and 90.8 percent of all improvements desired by current missionaries. Among current missionaries the desire for clarification of the missionary role is the leading concern and comprises 40 percent of all desired improvements.

Improvements desired from other missionaries. — The various improvements desired from other missionaries to make overseas work more effective and satisfying are graphically portrayed in Chart IX on the following page. The desire for greater acceptance of one's missionary colleagues is the leading consideration among both groups of respondents. The main secondary consideration among terminators was the desire for other missionaries to relate more closely to nationals. Among active missionaries the leading secondary considerations related to the desire for the development of a deeper fellowship among missionaries and more cooperation with each other in the work. The desire for greater acceptance of missionary colleagues, along with the two secondary considerations, account for 73.1 percent of all improvements which active missionaries desire from their missionary colleagues.

Chart IX

IMPROVEMENTS DESIRED FROM THE NATIONAL CHURCH AND OTHER MISSIONARIES BY 236 METHODIST MISSIONARIES, 1946-1967, BY CURRENT CAREER STATUS, BY PERCENT



Source: Methodist Missionary Study, 1968

2. The Systems Model Re-examined

The results of this research have been presented in detail in the six preceding chapters and those findings having statistical significance have been summarised in the preceding section of this chapter. The time had now arrived to return to the theoretical model with which this research began and to re-examine it in light of the research findings. This task can appropriately begin with a review of the inital hypotheses.

A. Review of the Hypotheses

At the conclusion of the theoretical discussion in Chapter Two fourteen hypotheses were proposed for testing during the research. Some of the hypotheses were supported at a level having statistical significance beyond the .05 probability by a Chi Square test; others were consistent with the findings but without a relationship as strong as the .05 probability level; still other hypotheses were either not supported or invalidated by the findings. They will now be reviewed in this order.

Statistically significant hypotheses. — The following hypotheses were supported by the data for all respondents at a probability level of .05 or beyond by a Chi Square test. The numbering of the hypotheses refers to the original order in which they were listed.

Hypothesis #1:

Persons whose parents were Methodists will be more likely to have continued as Methodist missionaries than persons of religiously mixed or non-religious parentage.

Hypothesis #6:

Active missionaries will be marked by a higher degree of job satisfaction than terminated missionaries.

Hypothesis #8:

> Active missionaries will tend to perceive themselves as having had better physical health while on the mission field than will terminated missionaries.

Hypothesis #13,

> Persons oriented toward a "middle of the road" or "conservative" theological position will be more likely to have continued in missionary service than persons oriented toward a "liberal" theological position,

was basically supported although in view of the findings a more appropriate formulation would be:

> Persons oriented toward a "Moderate Conservative" or "Moderate Liberal" theological position will be more likely to have continued in missionary service than persons oriented toward a "Liberal" theological position.

When the data were examined according to the individual country to which respondents were assigned the above hypotheses continued to be supported at a level having statistical significance or, if a level having statistical significance was not attained, the findings tended to be at least strongly consistent with the above hypotheses.

Hypotheses having consistency with the findings. — The research data from all respondents yielded results consistent with the following hypotheses although the results were not statistically significant beyond the .05 probability level by a Chi Square test:

Hypothesis #2,

> Persons with a high rate of participation in religious organizations during high school and college will be more likely to have continued in missionary service than persons whose participation rate was low,

was supported at the .70 level by data from the high school period and at the .10 level by data from the college period.

Hypothesis #5,

> Persons who were oriented to other missionaries as referents will be more likely to continue in service than persons who were oriented to non-missionaries as referents,

was supported at the .10 level by data from all respondents; among persons who have served in India this hypothesis is statistically significant beyond the .05 level.

Hypothesis #7,

> Persons who had satisfying relationships with subordinates, peers, and superiors will be more likely to have continued in missionary service than those for whom such relationships were less than satisfying,

was supported only at the .80 level by data from the total group. No examination was made of the data by country of assignment because of the extremely low level of significant relationship which prevailed for the total group analysis.

Hypothesis #9,

> Active missionaries will tend to have higher scores on linguistic ability than terminated missionaries,

was supported at the .20 level by data from all respondents; among persons who have served in the Philippines this hypothesis is statistically significant beyond the .05 level.

Unsupported or invalidated hypotheses. — The research findings either did not support the following hypotheses or indicated that the actual relationship was in a direction opposite to that which was predicted:

Hypothesis #3,

> Terminators whose role conceptions are consistent with those of active missionaries will be more likely to have terminated because

> of the "pull" of attractive offers from other organizations rather than because of immediate job dissatisfaction,

and Hypothesis #4,

> Terminators whose role conceptions are inconsistent with those of active missionaries will be more likely to have terminated because of the "push" of immediate job dissatisfaction rather than because of the "pull" of attractive offers elsewhere,

are included here because the research yielded insufficient data to make meaningful statistical tests on these points. This may have been due to inadequacies in the research instrument or to the inappropriateness of these hypotheses. The writer is inclined to believe that a more refined instrument would have yielded data in support of these hypotheses.

Hypothesis #10,

> Active missionaries will tend to have achieved higher academic performance than terminated missionaries,

was invalidated by the research findings. It was found that the college academic performance of active missionaries tends to be lower than the college academic performance of terminated missionaries. This relationship has statistical significance beyond the .05 level among all respondents and among those who have served in India; among persons who have served in Japan or the Philippines the relationship is consistent.

Hypothesis #11,

> Persons oriented toward universalistic values will be more likely to have continued in missionary service than persons oriented toward particularistic interests,

was invalidated. In the analysis of the research data it was necessary to make separate analyses of the relationship between (1) particularistic interests and career change, and (2) universalistic values and career change. It was found that (1) there is no significant difference between active and terminated missionaries in terms of interest orientation, and (2) terminators tend to have a higher orientation to universalistic values than do active missionaries. This latter relationship has statistical significance beyond the .05 level among all respondents and among those who have served in India; among persons who have served in Japan or the Philippines the relationship is consistent.

Hypothesis #12,

> Persons oriented toward social change will be more likely to have continued in missionary service than persons oriented toward non-change,

was invalidated. Only two respondents were oriented toward a non-change position. The contrast between active and terminated missionaries was found to be not a matter of change *vs*. nonchange, but of degrees of change orientation. It was observed that in comparison to active missionaries terminators tended to be relatively *more* oriented toward progressive social change. This relationship, the opposite of that which was predicted, was statistically significant beyond the .05 level among all respondents.

In summary, the data support four hypotheses, are consistent with four hypotheses, and either invalidate or otherwise fail to support five hypotheses. The final hypothesis remains to be discussed:

Hypothesis #14:

> The variables listed in the preceding hypotheses are so organized that they tend to constitute one sociocultural system for active missionaries and a different sociocultural system for terminated missionaries.

In the analysis of the data it was possible to statistically test 11 of the 13 preceding hypotheses. Each test revealed statistically significant or consistent differences between active and terminated missionaries. On the basis of these data alone it would be possible to conclude that active and terminated missionaries tend to have functioned in two differing sociocultral systems. However, there were many additional findings to support this conclusion. In the first section of the present chapter the variables having significance in this research were summarized. A quick review of this summary will reveal 31 areas in which differences between all active and terminated missionaries have statistical significance. Also, 21 additional areas are listed where differences between active and terminated missionaries are strongly consistent with their respective career patterns, and some of these differences attain statistical significance when the data are examined by country of assignment. These findings indicate that active and terminated missionaries tend to be characterized by different social backgrounds, different overseas situations, and different orientative factors, all of which point toward what appears to the writer to be an inescapable conclusion: active and terminated missionaires tend to have functioned in two, differing sociocultural systems. Hypothesis #14 is therefore accepted as valid.

B. Relationship of the Findings to Missionary Effectiveness

This research has been primarily a sociological investigation. The principal focus has been upon determining some of the social and orientative factors associated with continuity and discontinuity in the missionary career. However, there is inevitably the intriguing question, which must be considered in a systems model, of whether persons judged to be most effective as overseas missionaries have continued in missionary service or changed to other forms of service. From another perspective, the issue may be stated in the form of a question: Is the overseas church receiving the continuing service of the most effective or less effective persons who have entered missionary service?

The answer to such a question involves a normative judgment. The data which have been presented have been primarily descriptive and analytical. To complete this inquiry it now seems appropriate to ask whether there is any relationship between continuity in the missionary career and effectiveness in the work.

It was noted in Chapter One that it would be desirable to have ratings of a person's work by peers and intimate work associates as well as work supervisors. However, as noted in that chapter, research difficulties precluded securing ratings from missionary peers and close work associates. On the other hand, it was possible to secure ratings from some selected supervisors. The procedure was as follows:

1. Selection of a sub-sample. Fifty-four persons were selected from among the participants in the study on a random quota basis: nine active missionaries and nine terminators were randomly selected from each country, providing a total sub-sample of 27 actives and 27 terminators.

2. Requests for ratings. Two types of administrative supervisors were requested to provide personnel ratings: (1) Bishops who served in India or the Philippines during the 1946-1967 period,[1] and (2) area secretaries with the Board of Missions who were responsible for Meth-

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[1] See n. 1, p.20.

odist-related work in India, Japan or the Philippines during the 1946-1967 period. A total of 23 such persons were requested to provide personnel ratings on persons in the sub-sample who had served in their administrative area.

3. Rating form.[1] Each supervisor was requested to rate each person who had served in his administrative area on the following six items, on a five point continuum: excellent, superior, good, fair or poor.

i. Professional Accomplishments - growth of nationals, their appreciation of the missionary's work; the missionary's contribution to the development of an indigenous church.

ii. Relationships with peers - relationships with both missionary and national colleagues.

iii. Relationships with administrators - relationships with church and institutional superiors, such as bishops, school presidents, etc.

iv. Benefits for personal and family life - housing arrangements, stimulation for growth, amount of time for personal and family life, etc., available in the assignment.

v. Opportunities available in the work assignment for exerting creative leadership.

vi. Summary rating - a composite rating of personal performance in view of the assignment.

Replies were received from 12 supervisors. One problem was noted: Since the research covered persons in service during the 1946-1967 period, the sub-sample of terminated missionaries included persons who had terminated at various points in this period. Some supervisors expressed uncertainty in rating persons who terminated service in the early part of the 1946-1967 period. For this reason the final tabulation included only the ratings on the active missionaries plus those terminated persons whose termination has occurred within the last 10 years. This arrangement provided a sub-sample of 27 active missionaries and 13 terminators.

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[1] A sample copy of the rating form may be found in Appendix IV.

The average rating given by the supervisors to members of the sub-sample for each of the six areas is shown in Table 139. For each area, the average rating given to terminators is somewhat lower than the average rating given to the active missionaries, even though all the average ratings are within the good to excellent range. At least two things should be noted about these ratings. First, the six areas rated include four performance areas (professional accomplishments, peer relationships, administrative relationships, and a summary rating) and two situational areas (personal and family benefits, and leadership opportunities available in the assignment). Since the terminators received lower average ratings in all six areas, it is evident that the terminators

TABLE 139.— Supervisor's rating of 40 randomly selected Methodist missionaries, 1946-1967, by career status

Rating Item	Average Rating[a]			Probability[c]
	Total[b]	A	T	
Professional accomplishments	1.92	1.86	2.03	ns
Peer relationships	2.19	1.97	2.65	.01
Administrative relationships	2.12	1.88	2.62	.01
Personal/family benefits	2.35	2.21	2.63	.05
Leadership opportunities	2.22	2.14	2.37	ns
Summary rating	2.10	1.99	2.32	ns

Source: Methodist Missionary Study, 1968

a - Low score indicates high rating: 1 = Excellent; 2 = superior; 3 = Good; 4 = Fair; 5 = Poor.

b - N=40 (A=27; T=13)

c - Simple analysis of variance; ns = not significant at .05 level.

were judged as being in less advantageous situations than the active missionaries as well as performing at a lower level. This coincides with the previous findings that terminators have typically served in less congenial overseas situations. This raises again the question of whether or not the terminators may have performed at higher level had they been in situations as advantageous as the ones in which the active missionaries have served.

The second thing which should be noted about the supervisors' ratings is that the areas in which terminators received significantly lower ratings - peer relationships, administrative relationships, and personal and family benefits - are also areas in which active and terminated missionaries gave themselves quite different ratings.

In regard to peer relationships, it will be remembered that the data presented in previous chapters indicated that active and terminated missionaries are characterized by different role conceptions, different reference orientations, different theological beliefs, different attitudes toward social change, differences in proximity to other missionaries, and differences in levels of support from other missionaries, among other things. These differences not only suggest the possibility that terminators will have had less favorable peer relationships than active missionaries, but also indicate areas in which efforts can be directed to improve peer relationships.

In regard to administrative relationships, data has already been presented in this study indicating that terminators were less oriented to ecclesiastical superiors as praise referents, less satisfied with relations with superiors, and less satisfied with the relations with the Board of Missions than were the active missionaries. It was also noted that the terminators' job assignments overseas had been changed more frequently than those of the active missionaries, thereby providing the terminators with fewer opportunities for personal and professional fulfillment. Hence, it appears that while terminators were less oriented to their administrative leaders than were the active missionaries, the terminators were also provided with fewer opportunities which would nurture such an orientation.

In regard to personal and family benefits, the terminators were less satisfied with these than were the active missionaries, although not at statistically significant level. However, terminators did tend to give personal and family related concerns as reasons for termination more frequently than did active missionaries.

These data from selected supervisors indicate that their evaluation of active and terminated missionaries, and the situations in which these persons have worked overseas, closely parallels the data provided by the active and terminated missionaries themselves. Hence, it appears that these supervisors tend to perceive these randomly selected active and terminated missionaries, and their related overseas work situations, in much the same way as these persons perceive themselves and their situation. This finding provides support for the use of supervisory ratings in future studies of change and continuity in the missionary career, although it should be noted that such ratings can be properly interpreted only when situational as well as performance factors are considered.

In summary, the data from supervisors closely conform to the data from the active and terminated missionaries. While it was not possible to secure peer ratings within the context of this research, all of the data examined point toward the conclusion that active and terminated missionaries have functioned in two differing sociocultural situations. Differences in their performance are therefore a result of differences in the prevailing situational variables in the overseas assignment as well as a result of differences in intrinsic predispositions which characterize active and terminated missionaries. Hence, it appears that the issue is not so much whether or not the most effective missionaries are remaining in missionary service but whether or not missionaries are placed in overseas situations conducive to them making the optimum contribution which their skills and training permit.

C. An Evaluation of the Systems Model

The remaining portion of this chapter will be devoted to an evaluation of the systems model in view of the organization of the component variables in this research. It has become evident that a multiplicity of factors are associated with termination or continuation of the missionary career. Therefore no single causal model can be accepted as adequate for determining influences leading to career change. If further evidence on this point is yet needed, it should be noted that the 31 variables which were found to be related to career change at a level having statistical significance, no single variable by itself has a very high level of predictability. The question on Beliefs about the Bible was one among several questions which yielded results statistically significant not only among all respondents but also among respondents who had served in each individual country. However, the discovery of a statistically significant relationship indicates only that some association exists; it does not concurrently indicate the strength of this association. A further statistical test designed to measure the strength of a significant association, and hence the degree of predictive ability, is the index ω^2 (Greek omega, squared). When this test was applied to the results of the question on beliefs about the Bible, ω^2 equalled .093, indicating that differences in theological orientation could at best account for only about nine percent of the career terminations.[1] Most of the other findings would have even lower predictive ability. All of this simply emphasizes the limited usefulness of a single-causal model.

It therefore appears that a systems model is a more appropriate and useful model for studying the type of behavior investigated in this research. This model not only emphasizes the organization of component variables into systematic relationships but also allows for the consideration of (1) multiple causal factors in the determination of human behavior, (2) the goal-oriented, problem-solving style of human behavior, and (3) the influence of communicative processes in information exchange. In this research it has become evident that (1) active and terminated missionaries are characterized by a relatively different organization of the component variables, (2) multiple causal factors at the level of social background and situational variables are related to divergent behavioral patterns, (3) orientative factors are related to divergent behavioral patterns, and (4) differences in communicative processes, as indicated by diverse orientation to significant others, apparently influenced information exchange and are related to divergent behavioral patterns. No other model is known to be sufficiently comprehensive to explicitly include all of these dimensions of influence on human behavior.

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[1] For further explicitation on estimating the strength of a statistical association using the index ω^2, see Williams L. Hays, Statistics For Psychologists (New York: Holt, Rinehart and Winston, 1963), pp. 323-329.

No claim is made that this study has satisfactorily performed the complex analysis which is necessary to fully elucidate the systems model as applied to the problem of continuity and termination of the missionary career. The delimitations and limitations of this research were noted in Chapter One. It is evident that active and terminated missionaries share many characteristics in common and that differences are most often relative rather than absolute. This very fact suggests that the respective systems are open and dynamic rather than closed and boundary-maintaining. It has not been possible within the limits of this research to measure the interaction of the component variables with each other. The findings, however, do suggest the presence of such interaction and should provide encouragement for further, more sophisticated research to more fully elucidate the "feedback systems" and "control centers" which enable the systems to be self-directing, adaptive and purposive. Such information will be of interest to both the social scientist and the institutional administrator.

CHAPTER TEN

IMPLICATIONS OF THE FINDINGS

If a research problem has viability, then the research findings should have implications for all persons and groups who seek answers to the problem. In Chapter One it was noted that church leaders are indeed desirous of more information about factors associated with continuity and termination of the missionary career. Other studies in this area have been reviewed. In this concluding chapter the findings of this study will be discussed in regard to (1) implications for persons and agencies related to overseas missions and (2) implications for future research.

1. Generalization of the Findings

The findings of this research are based upon data from 250 persons who entered regular Methodist missionary service in either India, Japan or the Philippines during the period of 1946-1961. While the results cannot be generalized to all missionaries, at a minimum the findings should be applicable to current Methodist work in the three countries included in this study. Further, the work in these countries by other Protestant bodies is sufficiently similar to Methodist related work to permit generalization of these findings to other Protestant bodies, with the exception of those findings which are directly related to uniquely Methodist polity. Beyond these, the findings of this reseach should have general applicability to Methodist and, to a lesser extent, other Protestant related work in other countries, although generalizations will in these cases need to be made more cautiously in view of different situational variables.

2. Implications for the Board of Missions

A. Relationships with Missionaries

It is quite evident from this research that a positive favorable relationship between the Board of Missions and the overseas missionary is not a relationship to be assumed or taken for granted; rather, it is a type of relationship which requires deliberate efforts. The data indicate that such efforts have often been neglected by the Board. Many respondents considered the Board of Missions as only an average or less organization for which to work. A large number of respondents expressed a desire for closer communication between the Board and the individual missionary. In comparison to active missionaries, terminators report receiving a lower level of moral support from their area secretary and Board of Missions executives. Over one-half of the currently active missionaries indicated that the one improvement they most desired from the Board would be for it to manifest a greater sense of partnership by giving greater consideration to the opinions and experiences of missionaries and nationals in its policy formulation.

It is apparent from the findings of this study that respondents often experienced the Board as an impersonal, authoritarian, hierarchical body taking unilateral actions. On the other hand, the relationship which the respondents desired with the Board would be one of increased personalization and greater joint participation in the decision making processes, with the Board assuming more of a supporting and service status in relation to the overseas missionary and his work. If stability in the missionary career is to be further increased, attention must be given toward improving the Board-missionary relationship and to means of closing the gap between the missionaries' expectations of the Board and the way they actually experience the Board operating.

B. Structural Implications

If Board-missionary relationships are to be strengthened, it is not enough that the Board be admonished for past negligences or that missionaries be urged to adapt themselves more thoroughly. Neither will it suffice for the Board to take ameliorative action in a single area, such as increasing salary or fringe benefits. Rather, what must be recognized is that in trying to fulfill their missionary vocation countless missionaries are encountering structural hindrances in their relationship with the Board of Missions. It therefore appears to the writer that the Board of Missions needs to give serious attention to the following matters:

1. Further development and enlargement of structures which facilitate rather than hinder partnership in the missionary vocation overseas. This emphsis needs attention on at least three levels: (1) developing regularized structures to continue the experimental consultations which have recently been held with some missionaries; (2) further decentralization of the decision-making powers so that programs and policies can be more appropriately formulated in view of national and/or regional needs; and (3) provision for world regional representation in the highest

policy-making structures of the World Division of the Board of Missions - the Board of Managers and the Executive Committee. This could be accomplished by providing for direct overseas representation or by elevating the office of area secretary to ex-officio membership on these bodies. It should be noted that currently the top policy making body - the Board of Managers - is comprised of 75 voting members, only five of whom are overseas representatives - one each from Africa, India, Philippines, Germany, and South America.[1] No regional staff personnel from within the Board have membership in the Board of Managers. The Executive Committee, which conducts all interim policy business, consists of 19 members, none of whom are overseas representatives. Again, no regional staff person has membership on this body. Hence, the total overseas Methodist work is currently virtually without representation in the two highest ranking policy making bodies of the World Division of the Board of Missions. There is little wonder that persons overseas often feel that Board actions are often irrelevant or even hindrances to fulfilling the missionary vocation overseas. Structural changes to provide for overseas representation are imperative if greater partnership is to be a realistic goal. Where necessary, appropriate General Conference enabling legislation should be sought as soon as possible; changes which can be made by the Division itself should be enacted forthwith.

2. Improvement of financial and business policies and procedures. The chief complaint against the Board by one out of every five current

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[1] Board of Missions of The Methodist Church, Journal of the Twenty-eighth Annual Meeting of the Board of Missions of The Methodist Church (New York: Board of Missions of The Methodist Church, 1968), pp. 143 - 145.

missionaries was in this area. They typically complain of slow, inaccurate and impersonal service from the Board of Missions, often implying that they receive superior service from commercial firms. This underscores the need for appropriate reorganization in this area and the employment of additional clerical and secretarial personnel, or more competent personnel, or both.

3. Recruitment of new missionaries. Personnel recruiters will need to be cognizant of the relationship of background and orientative factors to career stability. The data indicate, for example, that the theologically liberal, socially progressive person with broadly universalistic humanitarian values and a college academic record within the "A" range is the one most likely to terminate his missionary career. If it is decided that this is the type of person needed for the current missionary task, then deliberate efforts must be made to facilitate the incorporation of such persons in the overseas work if the church overseas is to receive the sustained benefits of their services.

4. Appointment of new missionaries. Although it is the church overseas which theoretically makes the actual appointment of the new missionary, the Board of Missions makes the initial negotiation with the missionary candidate on behalf of the overseas church. The experiences of several respondents indicate that continual attention needs to be given to ascertaining that the new missionary will be assigned to a work situation consistent with his training and skills.

5. Training of new missionaries. The research data suggests that career stability is greatest among persons who had the most realistic

expectations regarding their missionary work. Systematic attention can therefore vary profitably be given to the determination of preparatory training processes which successfully inculcate reliable rather than misleading job expectations.

6. Sensitivity to early danger signals. Since 62 percent of all terminations occur by the end of the first term, and 94 percent by the end of the second term, it is evident that the Board must be sensitive to the needs of the new missionary during his early years of overseas service if termination is to be forestalled. Appropriate intervention and ameliorative action will depend upon an early awareness of danger signals. A well trained personnel counselor, attached to the personnel department, might well serve as a "roving-counselor," periodically available on overseas location. Since it would not be possible for such a person to visit every missionary assignment, the Board might profitably underwrite travel expenses for first term missionaries to consult with such a counselor at a specified location, just as the Board currently assumes responsibility for expenses incurred in the annual physical examination. An alternative plan might involve joint sponsorship by several mission boards having work in specified countries.

7. Continued in-service training. The research data indicated that many respondents were apprehensive about the possibility of not continuing to grow as persons and troubled about difficulties in relating to missionary peers and other colleagues. It appears that these persons, who have varying lengths of overseas service, are suggesting that they have problems which they do not know how to handle successfully. The

Board might profitably sponsor a pilot in-service training program in an overseas location over a two to four week period. This is not the place to suggest the content for such an experiment, for this would need to be developed according to the needs of the potential participants.

8. Morale support. This is an elusive quality, but it is apparent that the overseas missionary experiences a sense of instability about his career when he feels forgotten, unappreciated and ignored by the home office, which, in his view at least, often acts unilaterally, inefficiently and in ways irrelevant to his needs and his work. There is no simple antidote to institutional impersonalization and irrelevancy, but recognition of the individual as a person, some warm appreciation of his work and a genuine interest in his opinions regarding the direction which future work should take will always be first steps toward increasing morale. But this cannot be accomplished throught mimeographed letters and other communications alone; in the long run, structural changes as noted are imperative.

9. The termination process. Inevitably there will be some persons who will move into other areas of service. Most of the terminated respondents with whom the writer talked are now happily engaged in work which is to them very satisfying. The majority spoke positively of their experience with the Board of Missions. However, a few had decidedly negative memories, particularly about the termination process; these persons tend to feel that they were "dropped" or "fired" by the Board without prior consultation; they tend to feel that they were not advised as to why their services were no longer needed, and that the Board made

no effort to either determine their desires regarding (1) a continuing relationship with the Board or (2) the future direction of the work in which they had been engaged while overseas. Their impressions may or may not correspond to objective fact; however, these persons do have markedly negative evaluations of the Board of Missions and presumably exert a negative influence upon its continuing work. All of this simply underlines the importance of careful attention being given to the termination process so that terminators are helped to grow as a result of the process instead of being left with the feeling that they have been rejected as unwanted persons. Structures for handling termination need to be clearly delineated within the Board so that responsibility is clearly posited at some point.

3. Implications for the National Church

A. Relationships with Missionaries

The research data indicate that the respondents generally had very satisfying relationships with some individual nationals, but that their relationship with the national church was often ambiguous and unsatisfying.

Two of the things they most desired from the national church were (1) a clearer definition of the missionary role, and (2) greater acceptance as a human person. In some cases respondents felt that they were not given enough responsibilities; in other cases they felt that they carried too many responsibilities. However, a common theme expressed by the great majority involved a general feeling that they were not being effectively used: either they experienced a great sense of uncertainty regarding what the national church expected of them, or a sense of frustration in being assigned to work inconsistent with their training and skills, or both. There was a general recognition of the limiting situations confronting the national church, and no respondents desired that missionaries be given administrative responsibilities. However, there was a widespread feeling that there was insufficient frank and constructive consultation between the national church and missionaries in the determination of the missionaries' responsibilities.

B. Structural Implications

As with the Board of Missions, improvement of the national church-missionary relationship can be best facilitated by certain structural changes. The following appear to the writer to be areas where such changes should be undertaken:

1. National-missionary consultations on the missionary role. Most respondents indicated that there has been very little communication between the national church and missionaries regarding what is expected of the missionary and how his work related to the direction in which the national church is moving. Two out of every five current missionaries indicated that this was the one area in which they most desired improvement from the national church. Missionaries themselves feel reluctant as individuals to ask for role clarification, but they would welcome efforts by the national church to indicate how the missionaries' presence and skills can be most effectively utilized. Annual joint consultations between national church representatives and missionaries on the mission-

ary role, of two to five days in length, would be a significant step in this direction.

2. Coordination of missionary assignment with the training and skills of the missionary. The research data indicate that career stability is significantly associated with assignment to a situation which offers satisfying opportunities for exerting creative leadership and making professional contributions. Such opportunities are not likely to be perceived when a person is assigned to a work inconsistent with his training and skills. Today's missionaries are increasingly "specialists" rather than "generalists." When a person is assigned to a job inconsistent with his training and skills, a dangerous discrepancy between self and other expectations is created, the person concludes that he is not accepted as a specialist, and a propensity toward career termination tends to be generated. Greater coordination of assignments with skills and training will not only serve to increase career stability but will also presumably enhance missionary effectiveness.

3. Supervision of the missionary. While most missionaries enjoyed the wide latitude which they have been given in the planning of their activities, they also expressed concern about possibly mis-using this freedom and not serving the most pressing needs in their assignments. Periodic evaluative sessions with a national colleague or superior are needed. If such sessions are to be genuinely helpful and constructive, they should be the result of the mutual initiative of both parties.

4. Language training. The data indicate that career termination is associated with not having had an opportunity for language study

prior to assuming full time work responsibilities. National church administrators may often feel that a new missionary is "urgently" needed in some phase of the work. However, such administrators need to be constantly aware that the opportunity to study the language, and to become oriented to the national and regional culture, facilitates stability in the missionary career. When a new missionary is denied this opportunity, he is handicapped in relating to the national society and a propensity toward career termination is often generated.

5. Career patterns among first and second term missionaries. Since nearly two-thirds of all terminations occur by the end of the first term and over 90 percent by the end of the second term, special attention needs to be given to the career patterns which distinguish terminators. The research findings clearly indicate that, among other things, terminators are characterized by (1) relatively short average positional tenure and (2) relatively short average length of residence in each overseas locale. It appears that terminators were often the victims of expediency: they were shifted from job to job according to work demands without recognition of their personal needs. Today's missionary, however, does not conceive of his work as a "settled job" of fulfilling routine functions to keep the "work" functioning smoothly; rather, he thinks of his work in terms of a "project": goals are formulated, plans developed, personnel and resources organized, plans executed, and accomplishments evaluated. Personal fulfillment depends upon being able to follow a project through to completion. However, where new missionaries are frequently shifted from one job to another, they are denied an opportunity

to experience personal and professional fulfillment in the work and a propensity toward career termination is generated. Overseas church administrators therefore may help break the high mobility-high termination pattern by providing opportunities for first and second term missionaries to find fulfillment through a relatively longer tenure in each job position and residence locale.

6. Immediate superiors. The research data indicate conclusively that career termination was highest among persons who had another missionary as their most immediate superior; conversely, the lowest rate of termination was among persons who had a national as their immediate superior. Hence, further nationalization of the overseas church and institutional leadership is consistent with continuity in the missionary career as well as the maturity of the national church.

7. Acceptance of the missionary. This area is listed last not because it is least important but because it summarizes the points which have already been mentioned. A large number of missionaries report that they were kept at "arm's length" by their national colleagues, never fully accepted as human persons with spiritual and psychological needs, and pressured socially to conform to an undesired stereotype. Such experiences make the missionary question whether he is wanted or needed and tend to generate a propensity toward career termination. The usefulness and effectiveness of the missionary overseas will be significantly strengthened where the missionary is made to feel that he is wanted and valued as a person. Although human relations cannot be programmed, the writer believes that implementation of the previously suggested struc-

tural changes will help to create working relationships more conducive to the nationals' and missionaries' acceptance of each other at deeper levels.

4. Implications for Missionaries

A. Missionary Relationships

Although some respondents expressed deep appreciation of other missionaries, the total research data yielded two outstanding contrary findings: (1) Termination of the missionary career was highest among persons who received the lowest degree of support from missionary peers, and (2) Greater acceptance of missionary colleagues, development of a deeper fellowship among missionaries, and increased cooperation in the work were the three things which 73.1 percent of the active respondents most desired from other missionaries. It is therefore quite evident that relationships among missionaries have frequently been at a less than optimum level. Stability and satisfaction in the missionary career will obviously be enhanced by the development of deeper, mutually supporting relationships.

B. Structural Implications

As with the other areas discussed in this chapter, the writer believes that missionary relationships can be improved more by making certain structural changes than by repeated admonishments. Accordingly, the writer suggests that attention be given to the following areas:

1. Annual enrichment sessions. According to the respondents' reports, practically the only program in India, Japan or the Philippines

designed to nurture personal and corporate missionary growth is the annual missionary retreat in Japan, sponsored by the United Church of Christ in Japan. This was described by one respondent as a "fellowship," a meeting of missionaries in which no business is conducted. Participation is voluntary and the emphasis is on personal and group enrichment. Being a venture of the United Church rather than a single denominational group, the meetings have had the leadership of such renowned leaders as Emil Brunner and Edwin Reischauer. Partial subsidy is provided to defray expenses, especially travel expenses for persons who must travel long distances.[1] This meeting was called by many respondents an annual "highlight." A similar enrichment program could be duplicated in India and the Philippines. Most of the missionaries in India go to one of two "hill stations" for at least a portion of the summer months. An enrichment program, directed toward the needs of the total person, spread over several days, with no business being conducted, would be a creative use of time. Several locations in the Philippines would lend themselves easily to programs of this type. Joint participation with other denominations would facilitate obtaining competent leadership. Best results will be obtained by the use of objective leadership, and this can ordinarily be best provided by a person who is not a missionary in the country where the enrichment sessions are held.

2. Lines of responsibility. As noted in the discussion on the national church, the highest rate of termination is among persons whose immediate superior was another missionary. Competent national leadership

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[1] #248.

is now widely available and it is no longer necessary for missionaries to serve in administrative capacities. Career stability among missionaries tends to be strengthened when such responsibilities are placed in the hands of nationals. Such action removes the hierarchical structure among missionaries and permits the development of increased peer-type relationships. Obviously, such developments need to be further encouraged in the interest of career stability as well as the development of the national church.

3. Relationships with first and second term missionaries. Since practically all terminations occur among first and second term missionaries, special attention needs to be given to the following needs of such persons: (1) Representation in the decision-making bodies. In most countries overseas there are various committees of missionaries responsible for dealing with issues related to such matters as missionary housing, language study and education of the missionary children. There is in addition, of course, generally some missionary representation on numerous bodies related to the national church and its institutions. Too often new missionaries are regarded as inexperienced and not eligible for participation in these bodies. As a result, sometimes only the attitudes and needs of the older missionaries are heard in such groups. But today's new missionaries tend to be adult specialists with prior professional experience; failure to give them representation in affairs that affect their welfare may generate alienation and a propensity toward termination. Safeguards for representation of new, as well as older, missionaries need to be built into the structures overseas as well as in

the home office. (2) Freedom to develop their own style of life. Far too often new missionaries are expected by other missionaries to conform to a stereotyped style of personal, family and professional life. It is not surprising that persons who frequently experienced social pressure toward conformity in such matters terminated more frequently than did persons who experienced such pressure less frequently. If an individual's integrity is to be truly respected, he must be granted the freedom to develop his own life style. Such freedom should serve not only to strengthen career continuity but also to bring into the missionary community the richness of pluralistic patterns of life.

4. Morale support. The research data indicate that career termination is highest among persons who received relatively low support from their missionary colleagues. Support by missionary colleagues is perhaps even more important than support by the Board of Missions. When a man feels unappreciated and ignored by his peers, he obviously will feel a degree of alienation and develop a propensity toward career termination. Recognition of each other's needs as persons at the spiritual and psychological level is essential in developing supportive relationships. By simply being "available" and sensitive to each other, missionaries can help build up each other's morale and thereby contribute to career stability. Implementation of the suggested structural changes will tend to create working relationships more conducive to "being available."

5. Implications for Further Research

This investigation has established that certain well-defined associations exist between some social and orientative factors and change or continuation of the missionary career. These findings suggest that further research may profitably investigate how differences in such social and orientative factors tend to structure different predispositions toward the missionary career. In other areas, associations between some social and orientative factors and career patterns were less well established. This result suggests the need for more refined investigation to determine whether such relationships do or do not exist in reality. It therefore appears to the writer that the following areas merit further research:

1. Ways in which missionary roles are internalized and reference groups selected. The data indicate that active and terminated missionaries tend to have divergent internalized role conceptions and to have chosen divergent reference groups. This research did not propose to investigate why active and terminated respondents differ on these points. However, now that it has been established that active and terminated missionaries tend to have divergent internalized role conceptions and frames of references, further investigation could seek to determine the processes and influences which entered into the formation of these divergencies. Such information would be useful in the recruitment, training and guidance of new personnel.

2. Relationships between an individual's perception of the overseas social situation and objective social reality, especially in regard to:

(1) Leadership opportunities: The data suggest that opportunities for exerting creative leadership and making professional contributions are central to the respondents' conception of the missionary role. It has been established in this research that active missionaries tend to have been more satisfied than terminated missionaries with opportunities in these areas. However, it was not within the scope of this study to investigate whether such differences were due to actual differences in the objective situations or to differences in the respondents' perception of the situations. Intelligent efforts to further increase career stability will need to be informed by additional research in this area. (2) Other missionaries: It has not only been established in this research that active and terminated respondents differ in their theological orientation and attitudes toward social change but, more importantly, that they differ widely in their perception of other missionaries' theological and orientation. However, it was not within the scope of this research to determine what influences, processes or structures contributed to this widely different perception of other missionaries. This, too, remains a subject for further investigation. Efforts toward improving peer relationships and increasing career continuity will need to be informed by such studies.

3. Relationships between health and career patterns. It has been established that, in comparison to active missionaries, terminators tend to have had less favorable health while overseas. It has also become evident that terminators reported relatively greater "situational strains" than active missionaries. It is not yet known whether the terminators'

less favorable health originated primarily from purely physical cause or from structural strains which eventuated into psychosomatic illnesses. This question remains as a subject for future research.

4. Relationships between language aptitude and career patterns. It has been established that terminators tend to have acquired less competency in the major language other than English used in their overseas work. The data suggest that terminators had relatively less opportunity than active missionaries for language study. However, no data were available regarding the relative aptitude of active and terminated persons for language or factors which motivated them to learn or not to learn a language. The guidance of overseas missionary personnel needs to be informed by additional research in this area.

5. Relationships between peer ratings and career patterns. This study focused primarily on social and orientative factors related to continuation or termination of the missionary career. The only effort made to investigate the intriguing matter of missionary performance consisted of securing supervisor's ratings from a random sample of missionaries. Further research is needed to determine the relative effectiveness of active and terminated missionaries according to the judgment of their missionary peers and national colleagues overseas.

6. The relative importance of various background and situational variables in relation to either termination or continuation of the missionary career. This research has established that certain social factors are associated with termination of the missionary career. However, it has not been possible within the context of this study to establish a

a relative ordering of these factors as they related to career change. Differences between countries of assignment made it necessary to introduce controls which precluded the possibility of establishing a relative ordering of such factors. However, when such a relative ordering can be established, mission leaders can act with greater predictive ability. Through further research involving a much larger population it may be possible to achieve this ambitious goal.

In this chapter some implications of the research findings for (1) persons and agencies related to overseas missions and (2) further research have been suggested and discussed. The problem with which this study began has now been researched, the findings analyzed and interpreted, and some implications stated. The writer's investigation is now completed. It remains for persons related to missions to act upon the implications of the findings, and for future studies to build upon this research.

APPENDIX I

BACKGROUND DATA INSTRUMENTS

Board of Missions of The Methodist Church

CABLE: MISSIONS NEW YORK

FOURTEENTH FLOOR

475 RIVERSIDE DRIVE
NEW YORK, N. Y. 10027

AREA CODE 212
RIVERSIDE 9-0700

MISSIONARY PERSONNEL
ROOM 1466

COPY OF LEETER SENT BY BOARD OF MISSIONS TO ALL RROSPECTIVE RESPONDENTS

Dear

This letter is to introduce to you the Reverend Hunter P. Mabry, a missionary of The Methodist Church. Mr. Mabry is conducting research related to the missionary vocation in connection with his doctoral studies at Boston University, and he will be writing to you, asking your help as one who entered service in Asia during the post-World War II period.

We consider this study significant and commend it to you for your cooperation. We feel that the findings will be important in the selection and preparation of future missionaries and in the continued development and welfare of missionaries on the field. Careful staff discussion preceded this recommendation, and we have full confidence in Mr. Mabry's competence and integrity.

Mr. Mabry desires information from three sources: personal background records (see enclosed release request), a questionnaire which he will be sending to you, and interviews with a representative number of persons who are available in the States at the time of his study. The material which you make available will be used only for purposes of his research project and any report will preserve the anonymity of your response through statistical reporting. Naturally, the value of his study will depend to a considerable degree on your cooperation and the care with which you respond.

Sincerely yours,

Charles H Germany
Area Secretary

M O Williams Jr
Personnel Secretary

Request for Permission to Release Information

In connection with his study Mr. Mabry would like to use material that you provided or that the Board obtained in connection with your application and acceptance for overseas service. Please check the following and return this form in the enclosed self-addressed envelope as soon as possible.* This release is to protect the integrity of our files, and we request man and wife each to sign. Overseas personnel are requested to return this form by air mail.

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I/we grant permission to the Board of Missions of The Methodist Church to make available to Mr. Mabry the following material, with the understanding that it will not be used for purposes other than the research project, and that I/we will not be identified in any way in the research report.

	Yes	No
Personal Information Blank	_____	_____
Final Application	_____	_____
References	_____	_____

Signed ______________________________

____

Date ______________

Mr. Mabry will be conducting his field research during the period of January through June, 1968. If you anticipate a change of address, Mr. Mabry would appreciate this information.

(Check as Necessary)

____ Address used for this mailing was my/our correct present address.

____ Address used for this mailing was incorrect; my/our present address is:

____

____

____ I/we will be at present address, Jan. - June, 1968.

____ Beginning ______________ my/our address will be:

____

____

*** Return postage is being provided by Mr. Mabry. For persons overseas, he is enclosing sufficient international response coupons for Air Mail return postage.**

BOARD OF MISSIONS OF THE METHODIST CHURCH

PERSONAL INFORMATION BLANK

(This is not an application blank and submitting it involves no obligation. It is a form designed to secure information that will help the Personnel Secretaries know you better and advise you more intelligently.)

Date ______________________

INTRODUCTORY

1. Name (Rev., Mr., Dr., Miss, Mrs.) ______ First ______ Middle ______ Last
2. Present Address ______________________ Tel. No. ______________
3. Address that will always reach you ______________________
4. Present Occupation ______________________
5. Present Citizenship ______________ Race ______________

   If naturalized, when and where? ______________________
6. Birthplace ______________ Date of Birth ______________
7. What type of work do you wish to do? ______________________
8. Are you at present considering application for career service or special term? ______________
9. In what country or section do you prefer to work? ______________________
10. Why do you prefer that country or section?

11. Would you accept appointment elsewhere? ______________________

FAMILY AND MARITAL RELATIONSHIPS

12. Give information regarding your parents as requested below.
(If either parent is deceased, please supply the information as requested and give date of death. If there are step-parents or guardians, give this information in the column to the right.)

	Father	*Mother*	
Name			
Address			
Occupation			
Nationality			
Year of Birth			
Member of what Church			

13. Give ages and occupations of your brothers and sisters.

14. Who of your relatives are now (or have been) employed in missionary or full time church work? Give relation, name, and work.

15. Describe your family's interest in missions. Are your parents in sympathy with your missionary purpose?

Draft Classification ____________ Selective Service No. ______________ Social Security No. ______________

16. Underline to indicate whether you are single, engaged, married, separated, divorced, widowed.
If engaged or married, give the following information about husband, wife, or betrothed.

Name ______________________ Nationality ______________

Address ______________________

Date of Birth ______________ Date of Marriage ______________
(If engaged, give probable date of marriage)

Occupation ______________________

Education ______________________

Attitude towards your missionary purpose ______________________

17. If you have children, give name, sex, date of birth, and general health condition of each.

EDUCATION

18. Summarize your school history below.

Name and Location of High School, College and Special Schools attended	Date of Entrance	Date of Leaving	Date of Graduation	Degree or Certificate Received, or Semester Hrs. Completed	Course or Major	Minor

19. What has been your academic standing in high school? __________ College? __________ Graduate school? __________
(average grade or class rank—if a grade point average, give scale)

20. What college, seminary or other accredited courses have you had in Bible, theology, or other religious subjects?
(Seminarians need not answer in detail)

21. What foreign languages have you studied, and for how long?

In which can you converse? ______________________

Do you acquire languages readily? ______________________

22. What current professional certification do you have? (e.g. teaching, nursing, etc.)
Give details:

23. What plans do you have for further study and how do you expect to finance it?

24. What part did you take in extracurricular activities in high school? Note particularly any work done in 4H Clubs (give projects), Scouting, Hi-Y, Girl Reserves, or other school community organizations.

25. List below your participation and offices in extracurricular activities in college: Student government, public speaking, music, publications, fraternities, athletics, honor societies, departmental or professional clubs, social action or study groups, Christian Associations, church groups and other religious activities.

26. What active cultural interests (e.g. music, art, literature) do you have and how do you express such interests?

27. What books have you read during the past twelve months: (A) On the World Mission of the Church, (B) Other religious books, (C) Current affairs, (D) Others, including just for fun?

28. What periodicals of all types do you read with fair regularity?

HEALTH AND RECREATION

29. How do you appraise your present health? (Underline) robust, good, fair, somewhat below par.
Explain.

30. What is your height? ______________ Weight? ____________________ Recent Changes? __________________________________

31. Do you have any chronic ailment? _______ Any physical disability? _______ If so, specify.

32. Have you had any serious illnesses, physical or emotional? ______ If so, explain, giving dates.

33. Have any members of your family, parents, grandparents, brothers or sisters had serious physical illnesses? ____________
Any emotional illness? ____________ If so, specify.

34. Have you any serious allergies or absolute dislikes about any foods? ______ If so, specify.

35. What are your favorite forms of hobbies and recreation?

36. How well do you swim? ______________________________ How well do you play tennis? ____________________

37. Do you use tobacco? ______________________________ Alcoholic beverages? ____________________

GROUP AND COMMUNITY RELATIONSHIPS

38. Was your early life (through junior high school or age fifteen) spent in city, town or country? Note the different localities in which you lived and tell briefly what urban, industrial, or farm experiences you had and which type of environment seemed dominant during this period.

39. List any experiences you have had in summer service, work camps, deputations or caravans, peace service, migrant work, social and industrial study groups, conferences or fellowships.

40. Describe any contacts you have had with rural or labor groups.

41. What contacts have you had with people of other races or nationalities that lead you to believe you can work harmoniously with them?

42. Do you have any reservations about working under the direction of leaders of another race?

43. What part have you taken in the activities of your community and to what organizations of a civic, political or community nature have you belonged?

NAME: ______________________________ DATE: __________

Please write below one of the following statements. Let it be free-flowing; that is write as you would a friendly letter and use pen rather than typewriter. Use the back of this sheet if necessary.

a. Describe one or more experiences that have been most influential in your thinking about life work.

or

b. Describe the work you hope to do and show how it will express your Christian purpose.

WORK EXPERIENCE

44. List below all positions in which you have received remuneration, including your present position. If a student or a recent graduate, include full-time jobs held for as long as two months and part-time jobs held for a school year.

From—To	Title, Nature of Position and Employing Organization	Salary
eg. 9/59-7/60	*Asst. Pastor and Director of Youth Work, Community Church, Newark, N. J.*	
8/60-6/61	*Teacher—4th Grade, Public Schools, Rome, Georgia.*	

RELIGIOUS AND LIFEWORK INTERESTS

45. Of what local church are you a member? (Give exact name, denomination, location and Conference.)

When did you first unite with the church? ____________________

46. What are your present Conference relations? ____________________

If not ordained, do you plan to be? __________ **When?** ____________________ **Where?** ____________________

47. What part have you taken in the work of the church in addition to that described under your student experiences?

48. What experience have you had in interdenominational projects or relationships?

49. What are your personal habits of prayer and devotional Bible study?

50. Give the names of the teachers, writers, or leaders (indicate which) who have most influenced your religious thinking and experience.

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51. What does Jesus Christ mean to you personally?

52. In what ways have you helped others to a personal commitment to Jesus Christ?

53. What influences led you to consider missionary service?

How long have you been considering it? ______________________

Are you considering such service as a lifework? ______________________

54. What is your missionary purpose?

55. Are you a member of the Fellowship of Student Volunteers?______ If so, when and where did you join?

CONDITIONS RELATING TO APPOINTMENT

56. Have you applied for service to any other Mission Board or program for overseas service? ______When? ______________

Which? ______________________ Results? ______________________

57. Please list your financial obligations, including debts, insurance, pledges, and other items for which you must make provision.

Nature of the Obligation	Total Amount	Annual Payment	Plan for meeting it

58. If appointed, would you have financial responsibilities for parents or other relatives?_____ If so, please give pertinent facts.

59. Do you have any domestic or personal problem which might necessitate your withdrawal from, or prevent your entering, missionary service?________ If so, specify.

60. Would you be willing to give up any personal habits which would be harmful to your work and witness as a missionary?

61. Are there any other facts—assets, limitations or problems—that the Board ought to know?

62. If accepted, when would you be ready to begin work? ______________________

Please enclose a recent picture or snapshot of yourself, signing and giving date when taken.

Signature ______________________

Return to: Joint Committee on Missionary Personnel
Board of Missions of the Methodist Church

475 RIVERSIDE DRIVE Room 1373 NEW YORK, N. Y. 10027

336/337

Name ____________________

A SKETCH OF YOUR LIFE

Write simply and directly the story of your life. Include in this the events which you consider of greatest significance in your development.

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FORM AMS

BOARD OF MISSIONS OF THE METHODIST CHURCH

Application for Missionary Service

Having fully and prayerfully considered my lifework and desiring to give myself in service to Christ and to share with my fellow men the inestimable values of His Gospel, I hereby make application for appointment to foreign missionary service.

Name ________________________________

Address ________________________________

____

Date ____________________

TO THE APPLICANT:

The following questions are designed to help you make clear your motivation and convictions concerning Christian service abroad. If any points are not clear, or if you desire to study further the issues raised, the secretaries gladly offer their counsel.

You will understand that you formally enter into the above relationship only when affirmative action has been taken by the Board.

THE AIM OF MISSIONS AND YOUR MISSIONARY PURPOSE

1. What is your attitude toward the statement that the supreme and controlling aim of missions is to make Jesus Christ known to all men as their Saviour and Lord?

2. What do you consider the function of the educational, health and social services rendered by the church overseas, and how are these services related to the aim of making Christ known to men?

3. What should the missionary do to further social justice and world order?

4. What should be the work of the missionary in relation (a) to the church of his denomination on the mission field, and (b) to the ecumenical movement in both its world-wide and local expression?

5. Describe your lifework purpose, explaining how you expect to carry it out through your chosen type of work, i.e., as pastor, doctor, teacher, homemaker, etc.

RELATIONSHIP TO PEOPLES OF OTHER RELIGIOUS, CULTURAL AND NATIONAL BACKGROUNDS

6. What is your attitude toward other religions, particularly those in the country of your preference and what would be your general approach to people of such background?

7. What is your attitude toward the view that missionaries frankly and without apology should seek to persuade men to become disciples of Jesus Christ?

8. What is your mission in a country where Roman Catholicism is the prevailing religion?

9. In what ways should missionaries identify themselves with the people they would serve?

10. What is your attitude as to the relative capacity of different races?

11. What is your attitude toward working (a) in full partnership with Christian nationals of the country you wish to serve; (b) under the direction of such nationals?

12. In working in an area governed or supervised from abroad, what should be the attitude of the missionary toward the governing or supervising authority and toward the nationalistic aspirations of the people?

13. What should missionaries do about accepting the protection of the naval and military forces alien to the country in which they are serving?

ACCEPTANCE OF THE CONDITIONS OF MISSIONARY LIFE

14. Missionary life often involves difficulties of which the following are typical:

Living without modern conveniences	Managing on a limited income
Working in an isolated community	Adjusting to new and strange environments
Educating one's own children	Enduring separation from friends and loved ones
Facing health hazards	Assuming heavy personal and group responsibilities

Do you seek missionary appointment with the full knowledge of such possibilities and with a readiness to meet them to the best of your ability?

15. Missionary life also often involves reaching official decisions by a majority vote. Does your past experience lead you to believe that you could cooperate in carrying out such a majority decision even if you were of the minority?

16. Would you be willing to give up any personal habits which might lessen your influence as a missionary?

17. Are your doctrinal beliefs and views of church government such that you can cordially cooperate with the officers and missionaries of your denomination?

Enclose a recent photograph of yourself, unless you have already sent one taken within the past twelve months.

Signature ______________________________

THE CONTENT OF YOUR CHRISTIAN MESSAGE

It is of utmost importance that all who propose to go overseas as representatives of the Christian Church have a clear understanding of the meaning of the Christian faith and be able to communicate it. Describe in your own words your basic Christian convictions, covering the following points: your idea of God and his relation to our world, the redemptive work of Christ, what Jesus Christ means to you personally, the place of prayer in your Christian experience, the meaning of the Bible, the significance of the Church, the Christian's responsibility to individuals and society. Feel free to include other convictions that are significant in your religious thought and experience.

Form RB

JOINT COMMITTEE ON MISSIONARY PERSONNEL
BOARD OF MISSIONS OF THE METHODIST CHURCH

475 Riverside Drive New York, N. Y. 10027

.... is being considered for

appointment as .... Will you kindly aid the Board in judging the candidate's fitness for such service by supplying the information requested in this blank?

We suggest that you read the form in its entirety before beginning to write and that you answer only those questions about which you are reasonably certain, passing over any items which may be outside the range of your knowledge of the candidate. Wherever possible, give specific instances.*

Since it is our purpose to secure an understanding of the candidate's personality as a whole, we urge you to be completely frank, in justice both to the person under consideration and to the Board. Feel free to offer pertinent facts and judgments not covered by the questions and to exceed space limitations whenever you think necessary. Please withhold nothing, favorable or unfavorable, that will enable us to assess the candidate's qualifications for Christian service.

We shall be grateful for your assistance and shall treat your reply confidentially.

INTRODUCTORY

1. How long, how intimately, and under what circumstances have you known the candidate?

2. Give any information you can concerning home conditions and family background which bears upon the candidate's suitability for this service.

3. Estimate the candidate's care and efficiency in handling finance.

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* e.g. "She played eighty-four games of tennis in one day to win the college championship."
"He tried to put on a Daily Vacation Bible School with insufficient preparation. When the work lagged, he lost interest in the project."
"He made Phi Beta Kappa in spite of the fact that he worked his way through college and contributed to the support of his family."

QUALIFICATIONS

4. Please rate the candidate with respect to each of the characteristics listed below by checking (V) the item under each heading which most nearly represents your evaluation. In the space to the right, describe briefly and concretely specific instances which support or interpret your judgment. Do not check items concerning which you feel uncertain or have had no opportunity to observe.

PHYSICAL CONDITIONS *Please comment.*

____ Frequently incapacitated
____ Somewhat below par
____ Fairly healthy
____ Good health
____ Rugged and vigorous

ATTRACTIVENESS *Please comment.*

____ Avoided by others
____ Tolerated by others
____ Liked by others
____ Well liked by others
____ Sought by others

INTELLIGENCE *Please comment.*

____ Learns and thinks slowly
____ Average mental ability
____ Alert; has a good mind
____ Brilliant; exceptional capacity

LEADERSHIP (Ability to inspire others and maintain their confidence) *Please comment.*

____ Makes no effort to lead
____ Tries but lacks ability
____ Has some leadership promise
____ Good leadership ability
____ Unusual ability to lead

TEAMWORK *Please comment.*

____ Frequently causes friction
____ Insists on having own way
____ Usually cooperative
____ Works well with others

ACHIEVEMENT (Ability to formulate, execute and carry plans to conclusion) *Please comment.*

____ Does only what is assigned
____ Starts but does not finish
____ Meets average expectations
____ Resourceful and effective
____ Superior creative ability

Does the candidate achieve best: ____ working alone; or ____ working with others; or ____ equally well in either situation? *Please comment.*

RESPONSIVENESS to the feelings and needs of others *Please comment.*

___ Slow to sense how others feel
___ Reasonably responsive
___ Understanding and thoughtful
___ Unusually responsive and understanding

EMOTIONAL STABILITY *Please comment.*

___ Over-emotional ___ Over-controlled ___ Apathetic.
___ Erratic in attitude and action
___ Responds in conventionally approved ways
___ Spontaneously expresses appropriate feelings

How does the candidate characteristically react to trying situations—for example, withdraws, meets constructively, waits for others to act, gets discouraged, accepts patiently, gives way to anger, etc? *Please comment.*

WILLINGNESS TO SERVE *Please comment.*

___ Reluctant to serve ___ Motives confused
___ Usually willing to serve
___ Eager to serve as needed

CHRISTIAN EXPERIENCE *Please comment.*

___ Relatively superficial ___ Over-emotional
___ Genuine but mild
___ Rich and growing
___ Warmly contagious

LIMITATIONS

5. Listed below are some of the tendencies which if present may reduce the effectiveness of the missionary's work and witness. Consider if the candidate tends to be—

Impatient, intolerant, argumentative, domineering, "cocky," or critical of others.
Easily embarrassed, offended or discouraged.
Frequently worried, anxious, nervous or tense; given to moods.
Prejudiced towards groups, races or nationalities.
Given to exclusive and absorbing friendships, i.e. to "crushes."
Lacking in humor, or in the ability to take a joke.

If the candidate seems relatively free from all such tendencies, check here ___

If you have noted any of these or similar limitations in the candidate, please specify below, describing the form and intensity of such behavior.

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6. Is there any indication that the candidate's decision to enter this service has been significantly influenced by (1) a desire for travel, adventure or cultural development, (2) a desire to exercise power or control over less privileged people, or (3) a desire to escape a difficult personal, family or vocational situation? *Please discuss.*

PROFESSIONAL ABILITY

7. Estimate the candidate's ability in his profession, i.e., as doctor, teacher, etc. (Supervisors, directors, and others in positions to observe please comment professionally.)

SUMMARY

8. How do you rate the candidate's promise in this service? *Check:*

_____ A rare find. _____ Exceptional. _____ Superior. _____ Good. _____ Average. _____ Below average. _____ Should be discouraged.

9. Summary paragraph: Please state frankly your opinion of the candidate's all-around fitness for Christian service, adding any significant information and impressions which have not been brought out by the preceding questions.

10. If possible, list other persons qualified to give a sound appraisal of the candidate.

Name	*Address*	*Connection with the Candidate (Teacher, employer, friend, etc.)*

Date_______________________ Signature_______________________

Return to: Joint Committee on Missionary Personnel
475 Riverside Drive, New York, N. Y. 10027

APPENDIX II

QUESTIONNAIRE

Boston University School of Theology
745 Commonwealth Avenue
Boston, Massachusetts 02215
April 30, 1968

INTRODUCTORY LETTER

As you have already heard from your Area Secretary and Dr. M.O. Williams, I am engaged in research on the missionary vocation. I am now on study leave, and the interest and generous cooperation which so many of you have already shown in this research is most encouraging.

A further brief word about the purpose of this research may be in order. Like most of us, you have no doubt had your share of "trials and tribulations" while in missionary service. Preliminary inquiry has suggested several areas of crucial importance to satisfaction and effectiveness in missionary life. This study seeks to relate experience and background to development and change in missionary careers. It is anticipated that the findings will suggest needed changes in the structures and relationships under which missionaries work and provide guidance to the further enrichment of the missionary vocation. Your frank response is earnestly solicited.

You will be interested to know that this questionnaire is being sent to men and women, single or married, who have served as regular missionaries under the World Division of the Board of Missions of The Methodist Church since World War II in India, Japan, or the Philippines. To obtain maximum coverage, the survey includes current missionaries and persons with missionary experience who are now in other forms of service.

Preliminary use indicates that you should be able to complete the enclosed questionnaire in less than an hour. Check marks and short answers will usually suffice. If you wish to give extended answers to some questions, you may wish to follow the practice of some persons who have found it meaningful to use their regular morning 'quiet hour' for two or three mornings for this purpose. Please feel assured that the time you take to respond will do some good to the cause of missions.

Since things put aside for "attention later" sometimes become lost, I shall be grateful if you will take time to respond within the week that you receive this. A complete response from everyone will increase the likelihood that the findings will be given close attention by appropriate persons.

Your response will be treated confidentially, and the results of the study will be reported only in statistical form to preserve anonymity. No identification of any respondant will be made in the research report. It is not necessary to sign your name. Postage for your response is enclosed, and if this is an insufficient amount, please make a notation on your return and I shall be glad to make the appropriate reimbursement. Persons overseas are requested to return the questionnaire by air mail. If you desire a copy of the findings please indicate this desire under the last question in the questionnaire, and I will be glad to send you a copy.

With gratitude for your participation,

Most sincerely,

Hunter P. Mabry

SURVEY OF MISSIONARY EXPERIENCE

INSTRUCTIONS:

Most of the questions can be quickly and easily answered by simply checking the appropriate response. If none of the alternatives listed correspond to your position, check the one nearest your position and then write-in any necessary qualifying comment. On open-ended questions a brief statement will usually suffice. Any comments which you wish to make to supplement the questionnaire will be warmly and gratefully received. Where more space is needed you may use the blank page at the back of the questionnaire. Please mark the relevant question number beside such comments.

Generally, persons on the field should respond in terms of their present appointment; generally, persons on furlough and former missionaries now in other forms of service should respond according to their last term on the field. Husbands and wives are each requested to complete a questionnaire separately so that the unique experience and feelings of each can best be considered. Single persons may leave blank the questions marked with an asterisk (*) since these do not apply to them. In order that questions be equally applicable to both current and former missionaries, a change in the verb form is enclosed in parentheses for the convenience of the latter group.

A note to wives: This study is interested in all major roles which you assumed as a part of your missionary experience. If you are (were) primarily a homemaker in the supportive role, please consider this as if it were an appointment. If you had responsibility for the education of your own or other missionary children, treat this as if it were an appointment. Treat work assumed outside the home as additional appointments. Respond in terms of whatever roles you served in and not according to whether such roles were ecclesiastically designated.

---

1. Your sex: ___(a) Male
___(b) Female

2. Your marital status: ___(a) Single
___(b) Married
___(c) Widow(er)
___(d) Divorced
___(e) Other

3. What is your ministerial status? ___(a) Ordained
___(b) Lay

4. In what size community did you live during high school and in what size community is (was) your field residence located?

	Residence During High School	Location of Field Residence
Large Metropolitian City proper of 500,000 and over	☐	☐
Suburb or fringe of large metropolitian city . . .	☐	☐
Intermediate City proper of 100,000 to 499,999 . .	☐	☐
Suburb or fringe of Intermediate City	☐	☐
City (and fringe) of 25,000 to 99,999	☐	☐
Town/City of 10,000 to 24,999	☐	☐
Town of 2,500 to 9,999	☐	☐
Village/Town of less than 2,499	☐	☐
Open country	☐	☐

5. In what size church did you participate during high school and what is (was) the size of the church where you usually worship(ed) on the field?

	During High School	On the Field
Less than 100 members . . .	☐	☐
100-299 members	☐	☐
300-599 members	☐	☐
600-1199 members	☐	☐
Over 1200 members	☐	☐

☐☐☐☐☐☐

6. Think back to the time when you *began* your *first* term of missionary service. You no doubt had certain expectations about what it would be like. Please place a check mark in column "1" if the situation was the *same* as you expected; in column "2" place a check mark if the item was *greater* than you expected; in column "3" place a check mark if the item was *less* than you expected.

	"1" *Same* as Expected	"2" *Greater* than Expected	"3" *Less* than Expected
(a) Difficulties in adjusting to & penetrating a new culture	☐	☐	☐
(b) Difficulties in learning a new language	☐	☐	☐
(c) Number of opportunities for close relationships with missionaries	☐	☐	☐
(d) Number of opportunities for close relationships with nationals	☐	☐	☐
(e) Number of people coming to you for personal and professional help	☐	☐	☐
(f) Degree of willingness of nationals to accept your help .	☐	☐	☐
(g) Number of opportunities to try out new ideas	☐	☐	☐
(h) Amount of time spent in attending meetings	☐	☐	☐
(i) Amount of time spent in public relations with home and supporting churches	☐	☐	☐
(j) Relevance of church life to everyday lives of people . .	☐	☐	☐
(k) Church's ability to influence the solution of community problems	☐	☐	☐
(l) The maturity of the national church	☐	☐	☐
(m) Amount of pre-field orientation	☐	☐	☐
(n) Amount of on-field orientation	☐	☐	☐

7. The following items refer to various aspects of your missionary experience. Please indicate your degree of satisfaction or dissatisfaction with each.

	Very Satisfied	Moderately Satisfied	Neutral	Moderately Dissatisfied	Very Dissatisfied
(a) Nationals' appreciation of my work	☐	☐	☐	☐	☐
(b) Growth of those with whom I work(ed)	☐	☐	☐	☐	☐
(c) Development of the national church as an indigenous movement	☐	☐	☐	☐	☐
(d) Establishment of cooperative Christian work .	☐	☐	☐	☐	☐
(e) The amount of time for family & private life .	☐	☐	☐	☐	☐
(f) My salary and living arrangements	☐	☐	☐	☐	☐
(g) The amount of stimulation for continued spiritual and intellectual growth	☐	☐	☐	☐	☐
(h) The possibility that I can make a significant contribution to the vitality and mission of the church	☐	☐	☐	☐	☐
(i) My own freedom to speak and act as I see fit .	☐	☐	☐	☐	☐
(j) The opportunity to use my professional training in a way that gives me professional fulfillment	☐	☐	☐	☐	☐
(k) The opportunity to exert creative leadership and try out new ideas	☐	☐	☐	☐	☐
(l) The degree to which the work draws upon my strengths rather than my weakness	☐	☐	☐	☐	☐
(m) My relationships with other missionaries . . .	☐	☐	☐	☐	☐
(n) My relationships with the Board of Missions .	☐	☐	☐	☐	☐
(o) My relationships with national colleagues . .	☐	☐	☐	☐	☐
(p) My relationships with nationals in positions of authority over me	☐	☐	☐	☐	☐

8. Please rate the following according to the amount of moral support which they have given (gave) to you. Indicate your overall experience rather than exceptional cases.

	Always gave Support	Usually gave Support	Occasionally gave Support	Seldom gave Support	Were Indifferent
(a) National colleagues in your field .	☐	☐	☐	☐	☐
(b) Other Methodist missionaries . . .	☐	☐	☐	☐	☐
(c) District superintendents, bishops, or other ecclesiastical superiors.	☐	☐	☐	☐	☐
(d) The national laity with whom you worked - those whom you taught, trained, treated, etc.	☐	☐	☐	☐	☐
(e) Area secretaries or other Board of Missions executives	☐	☐	☐	☐	☐
(f) Your spouse	☐	☐	☐	☐	☐
(g) Parents and close relatives in your home country	☐	☐	☐	☐	☐

9. Listed below are some areas of work which many missionaries report. Please indicate the approximate number of hours you usually spend (spent) in each area during an average week and how much you usually enjoyed or disliked each task.

	Hours per wk		Enjoyed Much	Enjoyed Some	Felt Neutral	Disliked Some	Disliked Much
(a) Committee, board & staff meetings; planning activities for your unit of work	___	(m)	☐	☐	☐	☐	☐
(b) Public relations; cultivation of supporting churches; handling finances, bookkeeping	___	(n)	☐	☐	☐	☐	☐
(c) Giving guidance to individuals-counseling on personal problems, helping toward Christian decision, calling in homes, etc.	___	(o)	☐	☐	☐	☐	☐
(d) Preaching or speaking at church meetings, including preparation .	___	(p)	☐	☐	☐	☐	☐
(e) Teaching, including lesson preparation; leading workshops and demonstrations	___	(q)	☐	☐	☐	☐	☐
(f) Other use of professional skills, e.g., agri. dev., engineering, medical work, nursing, etc. . . .	___	(r)	☐	☐	☐	☐	☐
(g) Continuing study of the language and culture	___	(s)	☐	☐	☐	☐	☐
(h) Other serious study and writing. .	___	(t)	☐	☐	☐	☐	☐
(i) Maintaining home, family responsibilities, entertaining guests .	___	(u)	☐	☐	☐	☐	☐
(j) Care of one's own children, including teaching	___	(v)	☐	☐	☐	☐	☐
(k) Personal leisure	___	(w)	☐	☐	☐	☐	☐
(l) Other	___	(x)	☐	☐	☐	☐	☐
Total	___						

10. If you had it to do over again, would you choose missionary service?

Any qualifying comments:

___(a) Yes
___(b) Probably
___(c) Maybe
___(d) Probably not
___(e) No

11. Do you feel that you are (were) forced to make great compromises between your own expectations of your work and what the situation allows (allowed)you to do?

___(a) Constantly
___(b) Quite often
___(c) Occasionally
___(d) Seldom
___(e) Never

12. How *much* of the time do (did) you feel satisfied with your work?

___(a) All or almost all of the time
___(b) About 75% of the time
___(c) About 50% of the time
___(d) About 25% of the time
___(e) None or hardly any of the time

13. When you feel (felt) the need of advice on something, either professionally or personally, to whom do (did) you *usually* go, aside from members of your immediate family? (If you wish to check more than one, please rank these 1st, 2nd, etc.)

___(a) A trusted national colleague
___(b) Another missionary
___(c) A national superior
___(d) An executive in the Board of Missions
___(e) Other (specify)

14. On the whole, with whom do (did) your views of the church and your missionary role *most* closely agree, aside from members of your immediate family? (If you wish to check more than one, please rank these 1st, 2nd, etc.)

___(a) Other missionaries
___(b) National superiors
___(c) Board of Missions policy
___(d) National colleagues
___(e) Other (specify)

15. As an organization to work for, the Board of Missions is:

___(a) An excellent organization to work for - one of the best I know.
___(b) A good organization to work for but not one of the best.
___(c) Only an average organization to work for. Many others are just as good.
___(d) Below average as an organization to work for. Many others are better.
___(e) It is probably one of the poorest organizations to work for that I know.

16. Everyone appreciates praise from people who are important to him. Please indicate whose praise of your missionary work you value(d) most highly by "1", whose next most highly by "2", and so on until you have ranked all of the following.

___(a) A district superintendent or other ecclesiastical officer who knows (knew) your work well.
___(b) Your area secretary or other executive in the Board of Missions.
___(c) A national colleague.
___(d) The majority of the nationals with whom you work(ed).
___(e) Your parents and close relatives in your home country.
___(f) A missionary whom you know (knew) well.

17. Which of the following best describes your general, overall experience in missionary service?

___(a) Very satisfying
___(b) Fairly satisfying
___(c) Neither satisfying nor dissatisfying
___(d) Fairly dissatisfying
___(e) Very dissatisfying

18. Approximately how *much* of the time do (did) you use a language other than English in the performance of your missionary work? (Select the nearest category)

___(a) All or almost all of the time; little, if any, in English
___(b) About 75% of the time
___(c) About 50% of the time
___(d) About 25% of the time
___(e) Little if any of the time; all, or almost all, in English

19. How do (did) you feel about your command of the language in view of the requirements of your job?

___(a) Very satisfied; command is (was) completely adequate for this (that) job
___(b) Somewhat satisfied; command is (was) usually adequate
___(c) Neither satisfied nor dissatisfied
___(d) Somewhat dissatisfied; need(ed) to be more proficient
___(e) Very dissatisfied; am (was) severely limited by lack of proficiency

20. Do (did) the requirements of your missionary service normally require you to work in *more* than one language other than English?

___(a) Yes ⟶ How many additional languages or dialects? ____
___(b) No

21. Following are a few questions about your ability to *speak the major language or dialect other than English* used in your work. This is merely a self appraisal. Be neither modest nor overly generous in your answers! If several languages are (were) spoken in your area, respond in terms of your ability in the language other than English used most frequently by those with whom you work(ed). Indicate your answers by encircling "Yes" or "No."

(a) Is (was) your vocabulary at least as extensive and precise as in English? . . . . Yes No
(b) Do (did) you sometimes feel more at home in the language than in English? . . . . Yes No
(c) Can (could) you order a simple meal, ask and tell the time of day? . Yes No
(d) Can (could) you understand and respond correctly to form questions about your nationality, marital status, occupation, state and place of birth, etc.? . . . . Yes No
(e) Can (could) you describe your present or most recent job or activity in some detail? . . . . Yes No
(f) Do (did) you feel confident that you understand (understood) what native speakers want(ed) to tell you on topics like "c" through "e" above and that they understand (understood) you, linguistically, at least 80% of the time? . . . . Yes No
(g) Are (were) there grammatical features of the language which you try (tried) to avoid? . . . . Yes No
(h) Do (did) you feel that you have (had) a professional command (rather than just a practical one) of the language? . . . . Yes No
(i) In professional discussions (in your speciality area), is (was) your vocabulary always extensive and precise enough to enable you to convey your exact meaning? . . . . Yes No
(j) Do you think that you can (could) carry out any job assignment as effectively in the language as in English? . . . . Yes No

*22. Did you feel a personal commitment to serving in the overseas mission of the Church:
___(a) Before you met your spouse
___(b) After you met your spouse, and it was a mutual decision
___(c) After you met your spouse, and you decided to go because he/she wanted to go
___(d) After you met your spouse, and he/she decided to go because you wanted to go
___(e) You and your spouse both felt a personal commitment before you met each other
___(f) You met your spouse after you both were on the field
___(g) Other (specify)

23. Have you ever regretted your decision for missionary service?
___(a) Yes
___(b) No

24. *Current missionaries* → If you have ever given serious consideration to terminating your overseas work and entering another form of service, please list up to 5 reasons for such considerations, in rank order. Briefly indi- why #1 has been important to you.

Former missionaries: Please list below, in rank order, up to 5 reasons which led you to enter another form of service. Briefly discuss why #1 was important to you.

(Husbands and wives may answer jointly on one form only if they so desire. Use back page if more space is needed.)

#1

#2

#3

#4

#5

25. In most situations there is always room for improvement. Please list up to five things which can be (could have been) done by each of the following to make your work more satisfying as well as more effective. (Husbands and wives may answer jointly on one form only if they so desire. Use back page if more space is needed.)

(a) By the Board of Missions:

(b) By the national church;

(c) By other missionaries:

26. Following is a series of statements expressing opinions of the kind you might hear from people around you. Each statment stresses an emphasis, not an absolute. You are simply asked to state the direction you would prefer that emphasis to take. Where you are hesitant or uncertain, encircle the statement and still take the choice that comes nearest your opinion. Please mark each statement in the left hand margin according to your agreement or disagreement, using the following scale:

+1 = Agree slightly	-1 = Disagree slightly
+2 = Agree moderately	-2 = Disagree moderately
+3 = Agree strongly	-3 = Disagree strongly

___(a) When you come right down to it, it's human nature never to do anything without an eye to one's own benefit.

___(b) The current situation in the Church calls for change. We must respond at once.

___(c) I would rather be called an idealist than a practical man.

___(d) The future is in God's hands. I will await what He sends and accept what comes as His will for me.

___(e) No matter how wonderful the ideas you are trying to get across may be, you cannot do a thing unless you have the powers that be on your side.

___(f) Every great step forward in world history has been accomplished through the inspiration of reformers and creative men.

___(g) Young people sometimes get rebellious ideas, but as they grow up they ought to get over them and settle down.

___(h) A person can hardly call himself a missionary if he is not as deeply involved in the social welfare of people as he is in giving spiritual service.

___(i) By continuing its traditional approach to its teaching role, the Church will better accomplish its mission than by experimenting with new methods.

___(j) In the last analysis, it's having the power that makes the difference.

___(k) Any organizational structure becomes a deadening weight in time and needs to be revitalized.

___(l) When I think of social reform, I think of things I believe in so deeply I could dedicate all my efforts to them.

___(m) In the final analysis the strongest basis for planning for the future is to trust to the experience of the past and base decision-making on the facts, the historical facts.

___(n) No matter how good a cause sounds, and no matter how moral the principles on which it is based, still an administrator should follow a wait-and-see policy so he will not get involved in any embarrassing situations from which he will have difficulty withdrawing afterward.

___(o) If you want to go anywhere, it's the policy of the system as a whole that needs to be changed, not just the behavior of isolated individuals.

___(p) When I am dealing with problems of my own job, I find myself constantly trying to make decisions that will help to solve the bigger issues of justice, etc., for all mankind. The world's problems are very much my own problems.

___(q) Not change but permanency and stability are what we are aiming for in the work of the church.

___(r) The best way to improve world conditions is for each man to take care of his own corner of the vineyard.

___(s) Would that the middle-aged and elder citizens would retain that enthusiasm for initiating change that frequently characterizes the rebellious youth.

___(t) When I hear of people who are deprived of freedom and of just treatment I really get involved; I find myself planning how I can help them.

27. On the line below, place a "1" to indicate your own *theological orientation*. Place a "2" to indicate the theological orientation of the majority of the other missionaries with whom you work(ed). Place a "3" to indicate the theological orientation of the majority of the Christian nationals with whom you work(ed). Place the numbers anywhere on the line, either above one of the statements or between them.

:	:	:	:	:
Very Conservative	Somewhat Conservative	Middle of The Road	Somewhat Liberal	Very Liberal

28. Use the line below to indicate *attitudes toward social change*. Use a "1" for your position, a "2" for other missionaries, and a "3" for the Christian nationals with whom you work(ed).

:	:	:	:	:
Very "19th Cent."	Somewhat "19th Cent."	Middle of The Road	Somewhat "Progressive"	Very "Progressive"

29. Compared to your own, what is (was) the educational level of your most immediate national superior?
___(a) Much more educated
___(b) A little more educated
___(c) About the same
___(d) A little less educated
___(e) Much less educated
___(f) Does not apply; had no national superior

30. What is (was) the educational level of the majority of the nationals with whom you work(ed)?
___(a) Mostly non-literate
___(b) Mostly some elementary school
___(c) Mostly some high school
___(d) Mostly some college
___(e) Mostly some graduate school

31. Which of the following best describes your involvement as a missionary?
___(a) Responsibilities highly specified; little if any latitude for personal choice
___(b) Responsibilities moderately specified; some latitude
___(c) Responsibilities slightly specified; much latitude
___(d) Responsibilities not specified; total latitude
___(e) Other (indicate)

32. Check the *one* statement which best expresses your belief about the *Bible:*
___(a) Every word is true because it came directly from God.
___(b) The Bible is the inspired Word of God, but not all parts are of equal spiritual value.
___(c) As the unique historical record of God's revelation to inspired men, the Bible contains the word of God.
___(d) The Bible is one of several records of man's religious search.
___(e) Other (specify)

33. Considering the availability of newspapers, magazines, radios, T.V., etc., to what degree do (did) you feel in touch with what is (was) happening in the world?
___(a) Almost always feel (felt) in touch
___(b) Usually feel (felt) in touch
___(c) Occasionally feel (felt) in touch
___(d) Seldom feel (felt) in touch
___(e) Almost never feel (felt) in touch

34. Do (did) you feel pressure to make the *style* of your personal and family life conform to a particular pattern?
___(a) Constantly
___(b) Quite often
___(c) Occasionally
___(d) Seldom
___(e) Never

From whom, primarily? (e.g., Board, missionaries, nationals, etc.)

*35. *Wives:* Do (did) you feel pressure to work outside the home more than you desire(d)?
___(a) Constantly
___(b) Quite often
___(c) Occasionally
___(d) Seldom
___(e) Never

From whom, primarily?

*36. In comparison to the education which your children would have received in your home country, how would you rate the education they received on the field, including any compensating factors?
___(a) Much better
___(b) Slightly better
___(c) About the same
___(d) Slightly inferior
___(e) Much inferior

*37. How do (did) you feel about the educational arrangements for your children - e.g., availability of schools, necessity to teach own children or necessity to send them to boarding school including accomodations, ease of communication, safety, etc.
___(a) Very satisfied
___(b) Somewhat satisfied
___(c) Neither satisfied nor dissatisfied
___(d) Somewhat dissatisfied
___(e) Very dissatisfied

38. In comparison to your physical health prior to missionary service and during furlough, how would you characterize your physical health during overseas service?
___(a) Much better, more vigorous
___(b) Somewhat better
___(c) About the same
___(d) Slightly inferior
___(e) Much inferior, easily fatigued

39. Where is (was) your church or conference membership?
___(a) On the field
___(b) In the sending country

40. Is (was) your immediate superior a national or a missionary?
___(a) A national
___(b) A missionary

41. Including yourself, approximately how many of the following lived in the community (city/town/village) where you reside(d)?
(a) Other *Methodist missionaries:* ______
(b) Other *adult Americans* in either religious or non-religious work, not included under "a" above: ______
(c) Other *Westerners* not included under "a" or "b" above, such as Europeans, etc.: ______

42. How long did you have for language study:
(a) Prior to undertaking full-time work: ______
(b) Formal study with a tutor after undertaking full-time work: ______

*43. *Wives:* During the most recent five years of your missionary service, what have you seen (did you see) as your primary role?

___(a) Serving as a mother, teacher of own children and/or wife in the home in a supportive role
___(b) Serving as a full-time missionary worker outside the home
___(c) Part-time in each of the above with greater emphasis on "a"
___(d) Part-time in each of the above with greater emphasis on "b"
___(e) Other (specify)

44. Please list below the different appointments which you have served as a missionary and the tenure of each. (The major appointments of each term.)

Title of Major Appointment	Tenure (e.g., 1984-2000)	Address

*45. *Wives:* It will be helpful to know your family situation. Please list your children below, indicating sex and present age of each and the dominant means of education used on the field at each level - Calvert or other home instruction, private or public day school, or boarding school. If you have no children, please indicate this.

		Educational Arrangements		
Sex	Age	Elementary	High School	College

46. Please list below any crisis experiences you have had (had) to face during your missionary service - e.g., death of parents, physical or emotional breakdown in family on the field, political violence, etc.

47. If you have earned any additional academic degrees since beginning missionary service, or undertaken further academic training, please describe such below.

FORMER MISSIONARIES: Please proceed to the next question.
CURRENT MISSIONARIES: Please omit questions 48-54 and proceed to question 55.

48. What is your present relationship to The Methodist Church? (Perhaps The United Methodist Church when you receive this!)

___(a) Ordained, under pastoral appointment
___(b) Ordained, under special appointment
___(c) Lay member
___(d) Was Methodist but am now_______________
___(e) Was never Methodist; am now_______________
___(f) Other (specify)

49. Are you now serving in a church-related vocation?

___(a) Yes ⟶ Is it: full-time___(c)
___(b) No part-time___(d)

360/361

50. What is the salary range of your present job? (In case of husband and wife, where both are employed, indicate *joint* salary range.)
___(a) Under $4,000
___(b) $4,000 - 5,999
___(c) $6,000 - 7,999
___(d) $8,000 - 9,999
___(e) $10,000 - 14,999
___(f) $15,000 and over

Do you receive a housing allowance or living quarters?
___(g) Yes → What is the approximate value?__________
___(h) No

51. How long prior to making your decision to change to another form of service had you considered changing?
___(a) Under 6 months
___(b) 6 months to 1 year
___(c) 1 to 1 and 1/2 years
___(d) 1 and 1/2 to 2 years
___(e) Over 2 years

52. Do you plan to return to overseas missionary service at some future date?
___(a) Yes
___(b) Probably
___(c) Maybe
___(d) Probably not
___(e) No

Indicate any qualifying circumstances:

53. It will be helpful to know what your work has been since entering another form of service. Please list below each job that you have held since changing from overseas missionary work and your tenure in each.

Title of Work	Tenure	Address

54. A change of vocations may be regarded as a search for new opportunities and responsibilities, and the dropping of former ones. Please comment upon any reliefs or regrets, satisfactions or disappointments, which you have experienced in connection with changing from overseas missionary work to another form of service.

55. *EVERYONE:* Any comments which you care to add relative to any part of this questionnaire or about any area not touched upon and significant to your career development will be warmly welcomed.

Do you desire a copy of the findings of this study? Yes___ No___

If yes, please indicate below any change of address which you anticipate in 1968:

THANK YOU for your participation in this research!

METHODIST MISSIONARY STUDY
HUNTER P. MABRY - BOSTON UNIVERSITY, 1968

APPENDIX III

INTERVIEW INSTRUMENTS

SHOWN BELOW IS A COPY OF THE REPLY FORM WHICH
ACCOMPANIED A PERSONAL LETTER TO ALL
PROSPECTIVE INTERVIEWEES

METHODIST MISSIONARY STUDY

Dear Mr. Mabry:

1. ____ I am (we are) willing to discuss overseas mission work with you.

2. ____ The date you propose is satisfactory. I (we) will also be available on the following dates:

3. ____ The date you propose is not satisfactory. I (we) suggest the following alternative dates:

4. ____ Morning, ____ Afternoon, ____ Evening would be the most convenient time for me (us).

5. ____ I (we) will be traveling this summer and will be available at ______________________ on ______________.

6. ____ I am sorry but I (we) would prefer not to discuss overseas mission work.

Comment:

Date______________ Signed______________________

Missionary Experience Interview Guide

Introduction: Your help in this study is genuinely appreciated. The information which you have shared through the questionnaire covers a wide range of your overseas experience. Many of the questionnaires suggest certain areas as being quite crucial to satisfying and effective missionary work, and it will be very helpful to discuss these in more detail than the form of the questionnaire permitted. This "in-depth" information will not only supplement the other data but will also contribute to an accurate interpretation of it. And, of course, the information which you share will be treated in a confidential and anonymous form.

It is anticipated that approximately 75 persons will be interviewed during the course of this study. It is difficult to take comprehensive notes for even a single interview. Yet an accurate record is necessary if the analysis is to have validity. It is therefore desirable to record this interview so that I can play it back later to be sure that I have complete and accurate notes. The tape will then be erased, thereby ensuring the anonymity and confidentiality of the information which you share.

A-1. Like many persons, you indicated in your questionnaire that several things were different from what you expected when you began your missionary service. Would you briefly describe what you saw as your potential function when you began your first term of overseas service?

A-2. How did you come to see yourself in that role? (Probe for sources of influence - Church School Teacher, etc.)

A-3. Did your perception of your missionary role undergo change as you worked on the field? In what way?

A-4. When did you begin to see yourself in a different role? (Probe for circumstances rather than dates.)

B-1. You may remember that the questionnaire asked for reasons for termination, or for considering termination, of overseas service. You indicated ______________ as a foremost reason for you. This must have been (be) very important to you. Would you indicate why it was (is) so important? (Or: You indicated that you have never considered terminating. Does this mean that your situation was the most satisfying of any situation available to you? What are the satisfactions?)

B-2. When did this first become a serious consideration for you? (Probe for answer in terms of circumstances rather than dates.)

B-3. When this became a problem for you, what did you see as possible alternatives? How did you learn about these alternatives?

B-4. If another mission location or field was not seen as an alternative, why not?

B-5. Did you feel that any of your own particular needs would be particularly well met by this choice? (e.g., financial security, professional development, children's education, etc.)

C-1. One area of this research concerns ways in which one's morale and beliefs in his work is maintained on the field. Responses to the questionnaire have not been very clear on this point. What kept (keeps) you going?

C-2. Usually a person expects certain forms of cooperation, interest and help from those with whom he is associated. When you entered missionary service, from whom did you expect this kind of support? Any others? (Probe for answer in terms of categories of people, such as nationals or other missionaries, rather than single individuals.)

C-3. What groups have provided you with this kind of support? In what ways have they expressed this support?

C-4. You may remeber that the questionnaire inquired about things which other missionaries could have done (could do) to make your work more satisfying and effective. One of the things which you suggested was ______________________. Why is this important to you? (Or: You did not indicate in the questionnaire anything which could have been (could be) done by other missionaries. Does this mean that you were completely satisfied with your relations with other missionaries?

C-5. In some ways perhaps a missionary has rather definite expectations of his fellow missionaries. Would you comment briefly on the kind of relationships which you desired with your missionary colleagues?

C-6. Were these relationships established? If so, what were the circumstances when this occurred?

C-7. What groups have not provided you with the kind of support which "keeps one going"? In what ways did these groups fail to express their support?

C-8. Perhaps there were occasions when you felt that the desired relationships were not being established or, if established, were being broken. What were the circumstances when this occurred?

D-1. Let's briefly discuss the place of the missionary in the development of the national church. Some people say that the day of the missionary is almost gone. How do you feel about this?

D-2. As nationals became (become) more competent and qualified to do the work which you were (are) doing, did (do) you see other opportunities for yourself? Were (are) these opportunities related to your training and interest? In what way?

D-3. Did these opportunities offer possibilities for your enrichment and growth as well as being occasions of service? What about them attracted you? What did you dislike about them?

E-1. You indicated in the questionnaire that the amount of stimulation for continued spiritual and intellectual growth was (satisfying) (les (less than satisfying). Could you elaborate on this?

E-2. Looking on the positive side, did you experience any stimulation for spiritual and intellectual growth? From where or whom did this stimulation come?

E-3. What opportunities, if any, were available for continued study on the field? Did you utilize these opportunities? Why or why not?

E-4. Some persons have indicated their desire for an annual missionary assembly on the field for the purpose of renewal and continued training, led by recognized church and world leaders. How do you feel about such an idea?

E-5. If such an assembly were to be held, what areas of study do you feel should be given top priority?

F-1. In your questionnaire you indicated that your salary and living arrangements were (satisfying) (less satisfying). Could you elaborate on this?

F-2. What standard of living do you feel missionaries should have relative to American society? Relative to the nation in which the missionary is serving?

F-3. Was your salary adequate for maintaining this standard?

F-4. As you know, under our Methodist Board each missionary receives the same base pay plus various allowances according to individual and family needs. Do you find yourself more in agreement with this policy than with a policy where salary increases are based on length of service and quality of work? Why or why not?

F-5. In many agencies a salary promotion is a means of recognizing good performance. In the absence of this kind of recognition, what were the things from the Board of Missions which gave you assurance that your service was important? How was this recognition expressed? By whom? When? (Probe for circumstances rather than dates.)

G-1. You indicated in the questionnaire that one of the things which could have been (could be) done by the Board of Missions to make your work more satisfying and effective is _____________. Would you elaborate on why this is important? (Or: You did not indicate in the questionnaire anything which could be done by the Board of Missions to make your work more satisfying and effective. Does this mean that you were completely satisfied with your relations with the Board?

H-1. You also indicated that it would have been (would be) helpful if the national church would have (would) __________________. How would this have helped you? (Or: You did not indicate in the questionnaire anything which could be done by the national church to make your work more satisfying and effective. Does this mean that you were completely satisfied with your relationships with the national church?

I-1. Many persons have mentioned that they had to confront crisis events on the field. You indicated that one crisis which you faced was _________________. Let's talk a little more about this event. Why did it seem to be a crisis? (Or: However, you did not indicate that you confronted any crisis events. Does this mean that your situation was always quite stable?)

I-2. When did you first perceive this as a crisis? (Probe for circumstances rather than dates.)

I-3. When you first became aware of this as something serious, what did you do?

I-4. Were there any other alternatives? What were they? Why did you not choose any of them?

J-1. In the questionnaire you have indicated the educational level of the majority of the nationals with whom you worked. It would be helpful to know a little more about these people. Would you briefly describe those with whom you associated regularly? For example, were they mostly Westerners or nationals? Mostly Methodist, other Protestants, other Christians, or non-Christians?

J-2. Would you briefly describe the type of contact you had with non-Methodist nationals? Non-Christian nationals? (Probe in terms of of conditions under which such contacts occurred - social occasions, regular work, etc.)

K-1. Many missionaries report that they have been in situations which pressured them toward compromising their ideals or conceptions of good work. Here is one possible situation. Will you please read this description of it and tell what you believe should be done? (Hand respondent card #1. After he has indicated what he believes should be done, ask "why do you feel this course of action should be taken rather than some other alternative?")

#1 - Jim is a missionary interested in helping to organize and strengthen local churches and develop new forms of Christian witness. His bishop and district superintendent are both nationals. Because of a shortage of teachers they have asked Jim to become a teacher in the church-sponsored high school. Jim sees a great need for his skills in the local churches and doesn't want to give up this work. He doesn't like teaching yet the high school teaching position would require most of his time. He feels this would be very poor stewardship of his training and that he could serve better in the local churches. If you were in Jim's place, what would you do?

K-2. Here is the description of a different situation. (Hand respondent card #2.)

#2 - Sarah is a young missionary wife and mother of two young children, ages four and seven. She is also a college graduate with good training in nutrition. Because of this other missionaries feel that she should make a contribution through work with some women's groups in the area. They try to interest Sarah in these possibilities, but Sarah feels that her first responsibility at this time is to her home and children and she is therefore opposed to taking any responsibilities outside the home. Did you ever know a situation like this? How did other missionaries react?

K-3. How did you react? What should Sarah do?

K-4. Did you ever know any missionary who was what you would consider an ideal missionary? What, primarily, about him made him seem ideal to you? (Or: What would be the primary marks an ideal missionary?)

L-1. To sum up this discussion, let us look at your total field situation. Most missionary situations are to some extent different from all others. In this connection, how would you describe your situation relative to the situation of other missionaries whom you knew on your field? How did their living situation compare with your's? Their work opportunities? If different, how did you feel about this difference?

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L-2. How would you describe your field situation relative to the situation of nationals whose training was similar to your own? How did their living situations compare with your's? Their work opportunities? How did you feel about any difference?

M-1. Is there anything else you would like to mention that we have not covered?

APPENDIX IV

SUPERVISORY RATING INSTRUMENT

METHODIST MISSIONARY STUDY

Boston University – School of Theology

745 Commonwealth Avenue, Boston, Massachusetts 02215

Hunter P. Mabry

INTRODUCTORY LETTER

Dear

In cooperation with the Board of Missions, we are engaged in a study of Methodist missionaries who entered service in India, Japan, or the Philippines in the post-World War II period. Your help will be greatly appreciated.

The study deals primarily with missionary experience, withdrawal and effectiveness. We have information from a large number of missionaries about their experience and reasons for terminating or considering termination of overseas service.

Your help is needed to help determine the relative effectiveness of missionaries who have served in your area. We anticipate being able to locate a number of factors of great importance in the future selection, preparation, and appointment of missionary personnel, through studying the missionaries' self report in the light of ratings from such people as you.

Several persons have been scientifically selected as representative of missionaries assigned to your area in the post-World War II period. Their names are listed on the enclosed sheet. Will you please rate their work and return this form to us? Your report will be treated with complete confidentiality, and the research report will include only statistical summaries to preserve anonymity. You will not be identified in the report, and this material is for research purposes only and will not be used for any other purposes.

Instructions are given on the enclosed form. Since only a limited number of names have been selected, you should be able to complete this rating in just a few minutes. If you do not know some of the persons listed well enough to make a reasonable judgment, just omit ratings for those persons. If you care to supplement your ratings with some observations about the vocation of the missionary in your area, these comments will be welcome.

We look forward to hearing from you as soon as possible, and we will be glad to send you a copy of the report on this study if you desire one.

With every best wish,

Sincerely,

Hunter P. Mabry

MISSIONARY PERSONNEL

RATING SHEET

	Personal Performance			Situational Factors		
	Professional Accomplishments	Relationships With Peers	Relationships With Administrators	Benefits for Personal and Family Life	Opportunities Available for Leadership	Summary Rating
1.						
2.						
3.						
4.						
5.						
6.						
7.						
8.						
9.						
10.						
11.						
12.						
13.						
14.						
15.						
16.						
17.						
18.						

Instructions: Rate each of the above persons in comparison with other Methodist Missionaries who have served or are serving in . For each category, use the following scale:

1 = Excellent; 2 = Superior; 3 = Good; 4 = Fair; 5 = Poor

Explanation of categories:

- Professional Accomplishments: growth of nationals, their appreciation of his work; contribution to development of indigenous church, etc.
- Peers: include both fellow missionaries and national colleagues.
- Administrators: church & institutional superiors, e.g., bishops, school presidents, etc.
- Benefits for personal and family life: rate housing arrangements, stimulation for growth, amount of time for personal and family life, etc., available in the assignment.
- Opportunities available for leadership: rate the situation in terms of opportunities for exerting creative leadership.
- Summary rating: rate personal performance in light of the assignment.

If you can recommend other persons in a position to provide additional ratings, please indicate their names and address on the reverse side of this page.

If you desire a copy of the research report, check here:___ (Available about January, 1969)

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ABSTRACT

The problem of this study was to locate factors associated with career change and continuity among active and terminated Methodist missionaries who entered regular overseas service during the 1946-1961 period.

This was basically a sociological investigation, guided primarily by a systems model approach. Social background variables, role behavior, reference group orientations, socio-psychological factors, contitutional variables, and value-orientation factors were regarded as component variables in a total system. Variations among the component variables were regarded as affecting the organization of relationships within the system and the type of information which served to orient a person in his choice among behavioral alternatives. It was hypothesized that in the life experience of active and terminated missionaries the component variables are so organized that they tend to constitute two differing sociocultural systems.

The population included both married couples and single women missionaries who had entered service in either India, Japan or the Philippines during the 1946-1961 period. Of 309 prospective respondents contacted, 250 authorized the writer to have access to their background data on file with the Methodist Board of Missions, and 236 returned a 12 page questionnaire filled out as requested. Among these respondents, 56 percent were currently active missionaries and 44 percent had terminated

missionary service. Supplementary data were received through (1) interviews with 57 of the questionnaire respondents, and (2) supervisory ratings on a randomly selected sub-sample of 54 of the questionnaire respondents. The data were gathered largely by objective measures, quantified, and analyzed through the use of appropriate statistical procedures.

It was observed that termination of the missionary career is associated almost exclusively with the early years of missionary service. Among respondents who terminated, 62 percent served only one term or less, while 32 percent began a second term of service but ended their missionary career prior to or upon completion of that term. Hence, 94 percent of all terminators did not serve beyond two terms. Similarly, career termination was highest among (1) persons having the shortest average tenure in each major overseas appointment, and (2) persons having the shortest average length of residence in each assignment locale.

The data revealed that active and terminated missionaries are characterized by (1) different social backgrounds, (2) different reference group orientations, (3) different role conceptions, (4) different levels of job satisfactions, (5) different theological and social orientations, and (6) have functioned in overseas situations characterized by dissimilar situational factors. Supervisory ratings correlated with these findings. It was therefore concluded that the component variables in the social systems of active and terminated missionaries are differently organized and that the two groups tend to have functioned in two different sociocultural systems. The main hypothesis was therefore supported. In view of the findings, it was suggested that the systems model approach

offers a more viable means of understanding the processes in career change and continuity than any single factor approach.

It appeared to the writer that career termination was generally not so much the result of any necessary cause as the result of any one of a wide variety of sufficient causes. Aside from personal matters such as health, career termination tended to be associated with (1) inconsistencies between an individual's self-expectations and expectations from the Board of Missions, the National church and/or other missionaries, (2) unsatisfactory relations between the individual and the previously named groups, or (3) lack of situational opportunities and advantages enjoyed by persons who have continued in the missionary service. As a means of increasing career stability, several structural changes at the level of the Board of Missions, National church and missionary group are suggested as means to facilitate the development of greater consonance in mutual expectations and thereby contribute to improved relationships and equality of opportunities among missionaries. Some areas for additional research are noted.

VITA

The writer, Hunter Preston Mabry, was born on August 4, 1933, at Timber Ridge, Virginia, the son of Mr. and Mrs. William P. Mabry.

Aside from 18 months in Louisiana during 1944-1945, Mr. Mabry received his elementary and secondary education in the public school systems of Rockbridge and Augusta Counties, Virginia, graduating from Wilson Memorial High School, Fishersville, Virginia, in 1951.

After being self-employed as a farmer for one year, Mr. Mabry entered Virginia Polytechnic Institute in 1952, from which he received a B.S. degree in Rural Sociology in 1956. In the same year he entered the Candler School of Theology at Emory University. He completed his residence theological studies for the B.D. program in December, 1958.

From January, 1959 through May, 1963, Mr. Mabry served in the Philippines as a missionary of The Methodist Church. During this period he served as Director of the Student Center at the Mindanao Institute of Technology, Pastor of the Kabacan Central Methodist Church, Director of the Methodist Rural Center, and Treasurer of the Mindanao Provisional Annual Conference.

In 1963 Mr. Mabry entered Boston University to begin a Ph.D. program while concurrently serving as pastor of the Hatherly Methodist Church, Rockland, Massachusetts. He later served as departmental assistant in the Department of Sociology of Religion and Social Ethics, Boston University School of Theology.

In June, 1969, Mr. Mabry will join the faculty of the United Theological College, Bangalore, South India, as a missionary of The United Methodist Church.